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10

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 4th January 1908.

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I.—FOREIGN POLITICS.

An Irani writing from Paris in the *Namai Muqaddas Habil Matin* [Calcutta] of the 23rd December says as follows, addressing the members of the Persian Parliament:—

Honorable Members of Parliament,

You all know, full well, that the Anglo-Russian agreement has the effect of depriving us of our peace of mind, threatening to obliterate our name as a nation from the pages of history. It has, of course, formed a subject of discussion in Parliament and is still occupying the attention of the Parliamentary representatives. But, strictly speaking, the matter is *prima facie*, too simple to necessitate an elaborate inquiry. Only, a moment's reflection on the politics and the general conduct of the two powers in our native land during the last few years is quite sufficient to its right understanding. Never would have Russia and England entered into such an agreement had they not had any particular motive to serve, and also they would not have looked for such an opportunity for the same. A commercial negotiation, evidently, does not require so much details. Moreover, what commerce of the two Powers stood in need of reform in our country? For all their exports, they have been, invariably, carrying away a good amount of our national wealth, and again none of their merchandise have hitherto been refused admission into Persia. The fact is that the English, thinking Russia a little knocked up owing to its defeat in the war with Japan and to the internal dissensions rife in its country, took the opportunity of entering into such a negotiation with it to safeguard India against an invasion by that Power, should it contemplate to do so thirty years later. Accordingly, they have given away two-thirds of Iran under a regular compact to Russia, without even making a reference to the Shah for his consent. And what does account for this boldness on their part? Surely nothing but our weakness. These allied Powers, O, worthy members, are now on the look out for a pretence to interfere in the internal affairs of our country. An ordinary dispute between any two of our citizens is now being made much of by them, as it is evident from the telegram published in the *Daily Telegraph* of the 20th November last. This telegram purports that the absence of peace and order in Persia is affording the neighbouring Powers a ground for interfering in its internal affairs. And the reason for this is no other than the report lately sent by some of the Russian and German merchants resident in Iran recommending coercive measures to restore peace in the country, only because the shops had been shut up, and it was difficult for them to realize their demands.

Now, do you, O, people of Iran, allow yourselves to continue in your present position and to be finally subject to an alien. Never, by God, Oh, never! Death before dishonour, as the proverb has it! You are not yet lost to every hope altogether. You can very well strengthen your situation, only if you be united and improve your army.

Again, it is foolish and highly disgraceful on your part to approach the foreigners for redress. Are not the Parliament, the courts of justice and the social institutions fit places for you to go to for the same. By appealing to the aliens you seek relief against a casual oppression, being unmindful of the fact that you are by so doing subjecting yourselves to a long continued oppression at their hands. Of course, a great disgrace has been brought to our nation by our Irani brethren of Egypt appealing to the English for the release of Haji Mirza Mehdi Khan. Why did they not approach the Khediv for the purpose? An appeal to the Khediv would have meant no political injury to us; nor would it have been to the disgrace of our nation, because the Khediv is a Muhammadan and a co-religionist.

2. Giving a Persian translation of an article contained in the *Times* of London of a recent issue on the present situation in Persia, the same paper criticises the same in reference to the following two points noticed therein:—

(a) The statement of the *Times* that the Persian priests are getting reactionary, as they have come to realize that a majority of the members of

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Parliament are now opposed to the recognition of their rights and privileges is, in all probability, based on the report of such a local correspondent as is deplorably wanting in sense of shame, or that blindly seeks his own interest in acting as a reporter of "the *Times*." His name has, however, been communicated by the translator of the original article to the President of the Parliament for any action that may be deemed reasonable.

(b) Again, the conjecture of the journal that the Anglo-Russian convention will tend to relieve Persia of the apprehension regarding any foreign invasion and render it convenient for her to improve her material condition by the judicious direction of the internal affairs is intended to flatter and hoodwink the people and should never be relied upon. On the other hand, the sum total of the popular apprehension as to any foreign interference emanates from this very negotiation which the paper considers as dispelling the same. Keeping in view the letters received by the translator of the original article from Professor Brown whose remarks on the character of the Persians as a nation have been referred to by the *Times* in the article under comment, the Anglo-Russian convention appears to be out and out prejudicial to the existence of the Persian nation and, evidently, there is no other remedy to counteract the effect of this political magic than the reorganization of the national army, without the least possible delay. Should any one take to construing the convention otherwise he is either a fool or seeks to serve a personal motive.

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3. Asserting by means of numerous illustrations that the present situation in Persia is almost identical with that in Persian Politics. France during the reign of Louis XVI immediately preceding the inauguration of the French Republic, the same paper advises the Persians to behave with forbearance and moderation in their demand for administrative reform, and to refrain from giving it a phase of revolution, inasmuch as an object pursued quietly and without any ostentation is nearer the realization than when it is voiced in a tumultuous agitation. The paper also urges upon the notice of the Emperor the defects of the present administration and implores His Majesty to check the growing discontent among the people by recognizing their rights and privileges, reorganizing the ministry and making other needful reforms in the State.

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4. In concluding a lengthy article a correspondent of the same paper urges upon the members of Parliament the desirability of introducing boycott in Persia by withholding the people from using the goods of European make and impressing upon them the importance of patronizing the home made articles, with the intimation that should any one fail to do so, he shall live a man forbidden.

BANGAVASI,
Dec. 28th, 1907.

5. In describing the doings of the French in Morocco, the *Bangavasi* [Calcutta] of the 28th December remarks that the French have introduced a punitive police in Morocco just as the English are doing in India.

BANGAVASI,
Dec. 28th, 1907.

6. Commenting on the speech of Sir Edward Grey at Berwick announcing friendly feelings with Germany, the *Bangavasi* [Calcutta] of the 28th December remarks that the English politician does not care or feel pity for the internal troubles of India with which Englishmen have only a tie of self-interest.

BIHAR BANDHU,
Dec. 29th, 1907.

7. Referring to the political disturbances in Russia and to the fact of the executive having got tired in their attempt to pacify the malcontents, the *Bihar Bandhu* [Bankipore] of the 29th December exclaims:—"Even so is the case where the people get sick of the oppression of their rulers."

DAILY HITAVADI,
Dec. 29th, 1907.

8. Commenting on the treatment of the Indians in South Africa, the *Daily Hitavadi* [Calcutta] of the 29th December remarks that it is a disgrace to the British nation. It is entirely due to the all-devouring selfishness, racial hatred and jealousy of the white population. The ordinance for registration has grossly insulted the Indians by classing them with criminals. The British people ought to undo this evil if they would earn the sincere regard

and gratitude of the Indians. Such regard and gratitude the British would, however, sooner try to have by force; but they would never be got without being deserved.

9. The imprisonment of respectable men like Ramsundar Pandit and Mr. Gandhi Singh, who refused to submit to Persecution of Indians in the registration under the new Ordinance in the Transvaal, writes the *Daily Hitavadi* [Calcutta] of the

30th December, shows that Englishmen have lost that strong sense of justice which they possessed a hundred years ago, or else the Transvaal Government would never have dared to persecute the subjects of Emperor Edward VII.

10. Referring to the transfer of the administration of the Congo State from the hands of the King of Belgium to the The Congo State. "Chamber" as a result of the inquiry held by a

Commission into the maladministration of that country by the former, the *Hindi Bangavasi* [Calcutta] of the 30th December exclaims:—

"Even so agreeably was the dispute between the ruler and the ruled settled! O, what a nice administration!"

11. Referring to the remarks of the *Pioneer* disapproving the action of the Amir of Afghanistan in stationing a body of guards at the frontier in order to protect his country against depredation by the people of the frontier provinces under the British rule, the *Hindi Bangavasi* [Calcutta] of the 30th December says that evidently the *Pioneer* does not like to see the Amir strengthen his frontier. But Amir Habibullah is not so much wanting in intellect and political wisdom.

DAILY HITAVADI.
Dec. 30th, 1907.

HINDI BANGAVASI,
Dec. 30th, 1907.

HINDI BANGAVASI,
Dec. 30th, 1907.

II.—HOME ADMINISTRATION.

(a)—Police.

12. The *Jasohar* [Jessore] of the 19th December reports the case of a Hindu girl, aged twelve, being abducted by three Muhammadans who let her off at night. She is the niece of Aswini Kumar Biswas of Mangalkot (district Jessore). All the three culprits have been recognised by the girl herself as well as an old woman who came to the scene being attracted by the cries of the girl. Cases of outrage by Muhammadans on Hindu women are by no means rare nowadays. How long will the Hindu look up to others for saving the good name of his family?

13. Two correspondents to the *Navasakti* [Calcutta] of the 19th December complain of police oppression at Solla (in Dacca). Some of the accused in a *swadeshi* case, who are all of tender age, are at large; and, unable to arrest them, the authorities have taken possession of their houses, turning the inmates out and thus punishing the parents for the delinquency of the sons. The Sub-Inspector, who had previously been degraded, is now bidding for promotion by the inhuman persecution of the innocent people of the village. On the plea of looking for the accused the police sometimes break into the *Zenana* of those houses where the ladies who have been expelled from their own houses have taken shelter. Is this not lawlessness?

14. Referring to the quartering of punitive police forces at many places in Eastern Bengal, the *Pratikar* (Berhampur) of the 20th December asks the Government to enquire into the causes of the widespread unrest in Eastern Bengal, a thing which is very lamentable under the peaceful English raj.

15. Referring to the alleged shadowing of Messrs. Keir Hardie and Nevinson by the police, the *Nayak* [Calcutta] of the 21st December says that it is the *swadeshi* agitation which has driven the Government mad, and it is a wonder how the Parliament thinks it safe to place the management of Indian affairs in the hands of a body, the best place for whom would be the lunatic asylum.

JASOHAR,
Dec. 19th, 1907.

NAVASAKTI,
Dec. 19th, 1907.

PRATIKAR,
Dec. 20th, 1907.

NAYAK,
Dec. 21st, 1907.

DAILY HITAVADI,
Dec. 25th, 1907.

16. The *Daily Hitavadi* [Calcutta] of the 25th December draws the attention of the Viceroy to the complaints against the Punitive police tax at Jhalakati. The paper writes that these assessments will enable His Excellency to understand how the policy of sowing dissensions is being pursued in Eastern Bengal. The paper, in concluding, asks why some member of the Eastern Bengal and Assam Legislative Council does not interpellate Government on this subject.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 26th, 1907.

HITAVADI,
Dec. 27th, 1907.

17. Referring to the complaint that Mr. Nevinson's letters were intercepted, the *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 26th December says:—

We do not believe that Sir L. Hare keeps an eye on what his subordinates do.

18. Referring to the closing of some of the public parks in the northern quarter of Calcutta against public speaking, the *Hitavadi* [Calcutta] of the 27th December says that during the course of the meeting of the 12th instant at Beadon Square, in which it is alleged, brickbats were thrown against policemen, none of the many Police officers, including the Commissioner of Police, who were present in it, complained of this outrage to the president or conductors of the meeting. It was after Superintendent Aldridge had got home after the meeting that he put the story of throwing brickbats in his report. Mr. Kingsford accepted this story for gospel truth and issued an order accordingly. Is it a wonder that such *ex parte* orders should exasperate the people against the Government?

HITAVADI,
Dec. 27th, 1907.

19. The *Hitavadi* [Calcutta] of the 27th December says that perhaps the police have not yet given up the idea of implicating Bengali Babus in the recent attempt to wreck Sir Andrew Fraser's special train.

BANGAVASI,
Dec. 28th, 1907.

Conduct of the police at Jessore.

20. On the information of its Jessore correspondent, the *Bangavasi* [Calcutta] of the 28th December complains of the indifference of the local police officers when requested to help in putting out a fire in the town. The reply of the Sub-Inspector, when appealed to, was that to put out fires was the business of the public, not of the police. The police only know the unlimited power in their hands, which enables them to send people to jail. How long will such arrogance last?

BIHAR BANDHU,
Dec. 29th, 1907.

21. Referring to the appointment of the punitive police at Jhalakati, in the district of Barisal, and to the fact of only the Hindu residents of the village having been required to meet the expense for the same, the *Bihar Bandhu* [Bankipore] of the 29th December is at a loss to understand why the Government, from which all its varied Indian subjects expect a like motherly treatment, is making a distinction between the Hindus and the Muhammadans in dealing with them in the regular administrative course. The paper adds that, over and above this, no regard is being paid to the circumstances of the payees in realizing demands in this connection, and also no reasonable rate has been fixed for the same. In some cases the amount exacted from a certain person is far too high as compared with that paid by another man of a similar situation in life.

BIHAR BANDHU,
Dec. 29th, 1907.

22. Under the heading "The Police Administration," the *Bihar Bandhu* [Bankipore] of the 29th December gives a full report of a case alleged to have been concocted against one Gulab Singh of Benares. This man was employed as a spy by the District Superintendent of Police of Mirzapur in tracing the manufacturers of spurious coins, and was thus very intimate with the police officers of high rank in the district, who generally sought his advice in such like matters. For this reason, the subordinate police officers disliked him a good deal, and they instigated one Abdullah to accuse him of making counterfeit coins himself. Gulab Singh was accordingly prosecuted, and was committed to the Sessions for trial. But the Sessions Judge agreeing with the assessors acquitted the accused, noting in his judgment why the man, who informed the police against

him, should not be prosecuted for lodging false information, probably at the instigation of the subordinate police officers.

23. Commenting on Mr. Weston's report and the Resolution of the Government of Bengal thereon, the *Daily Hitavadi*

Mr. Weston's report and the Resolution of the Government of [Calcutta] of the 29th December observes:—
Bengal.

His Honour the Lieutenant-Governor had previously whitewashed the police on the strength of Mr. Collin's report. But though Mr. Weston's report does not quite exonerate the police, His Honour still expresses almost the same opinion as before. He thereby proves the maxim that Judges may change, but an order remains unaltered. The paper tries to show by quoting extracts that His Honour has in some cases distorted Mr. Weston's report in order to save the police. In conclusion, it remarks that it has on several occasions commented on His Honour the Lieutenant-Governor's love for the police. The public have seen with their own eyes the oppressions of the police. They will neither forget it nor think well of the police officers by reading the Resolution of the Government. It remains to be considered how far this Resolution will save that prestige for the sake of which it has been penned.

24. The reason for the police being conspicuous by their absence from the meeting lately held at the College Square, says the

Police absent from the College Square meeting. *Hitvarta* [Calcutta] of the 29th December, is not far to seek, seeing that Mr. Nevinson was present

before whom they could not dare make their appearance.

25. Commenting upon the orders of the Chief Presidency Magistrate closing five public squares of Calcutta against

Five public squares closed against public meetings. *Hitvarta* [Calcutta] of the 29th December writes:—

The Presidency Magistrate notes that he has been furnished with proofs to the effect that the police were pelted with stones at the public meeting held at the Beadon Square on the 15th December last. Proof to the effect! Does it consist of anything but the bare report of the police? Even granting that there was the pelting of stone, how did the Magistrate know that it was some of the members of the assembly who had done it? Did his police see them do so? And what is there to prove that this was not the doing of the Gundas engaged by the police themselves? Again, granting that the stones were thrown by some of the rowdies, was this a thing serious enough to warrant the closing of the squares against public meetings? Now, should any paper make any remarks on this proceeding of the Magistrate, it will at once be proceeded against under the Indian Penal Code. But the question is whether such actions of the executive will not take away the popular liking for the British Government? One thing more: Mr. Kingsford says that the speech delivered at the meeting led to the occurrence. If so, why did not Superintendent Aldridge arrest the speakers then and there, as they were the proper persons to suffer for their misdeeds and not the public. But Government has got a power in the shape of the "Gagging Act." Why does it not bind the Calcutta public by the same? This would dispense with the necessity of applying for permission by the people to the great relief of the police.

(b)—Working of the Courts.

26. Speaking of the recent prohibition of public meetings in some of the squares in Calcutta, the *Jasohar* [Jessore] of the

The closing of Public squares.

19th December remarks that if the object be to prohibit public meetings it can be done without such a lame excuse as that made by Superintendent Aldridge, and accepted by Mr. Kingsford, who is a weapon in the hands of the Government. Such hypocrisy has been swept away before the blood of young Bengal and the persecution of the patriotic Bengalis. An open policy may now be adopted.

27. Referring to the sentence of seven years' rigorous imprisonment

Sentence of seven years' imprisonment on Sivananda Swami at Nagpur.

passed by the Magistrate of Nagpur on Sivananda Swami, a Sanyasi, for having written a seditious book, the *Samay* [Calcutta] of the 27th December says that the Government is determined to punish

DAILY HITAVADI,
Dec. 29th, 1907.

HITVARTA,
Dec. 29th, 1907.

HITVARTA,
Dec. 29th 1907.

JASOHAR,
Dec. 19th, 1907.

SAMAY,
Dec. 27th, 1907.

people for sedition, and that there is nothing strange in the fact that it should keep up its prestige by sending writers and authors to jail, even though there may be nothing to prove them to be guilty. The officials are under the idea that they will earn applause if they can put some peaceful Indians to jail on any plea whatever.

SAMAY,
Dec. 27th, 1907.

28. Quoting the strong remarks made by the *Statesman* on the sentence of twenty stripes passed by Mr. Kingsford on a lad of sixteen years for having stolen a pumpkin, the *Samay* [Calcutta] of the 27th December thinks that the *Statesman* has served right both the puppet-dancer (meaning Mr. Kingsford) and the person who pulls the string meaning the Lieutenant-Governor of Bengal).

BANGAVASI,
Dec. 28th, 1907.

29. Commenting on the statement of the *Englishman* that it was a mistake of the Magistrate (Mr. Kingsford) not to have closed College Square against public meetings, the *Bangavasi* [Calcutta] of the 28th December observes that it was no mistake, but was, by will of the Divine Mother, prompted by an evil genius.

BANGAVASI,
Dec. 28th, 1907.

30. Commenting on the opinion of the Viceroy that the Magistrates have not adequately conformed to the direction for sending juvenile offenders to the Reformatory or letting them off on bail bond whenever possible, the *Bangavasi* [Calcutta] of the 28th December observes that such remarks are useless in the face of the policy of "No conviction, no promotion." Would Mr. Kingsford have got an increment of Rs 500 if he had not flogged Susilkumar and others or sent Bhupendranath, etc., to jail?

BHARAT MITRA,
Dec. 28th, 1907.

31. Referring to the fresh prosecution of Maulvi Liyakat Husain in connection with the offence for which he had been convicted by the Chief Presidency Magistrate but was subsequently acquitted by the High Court on account of the illegality of the proceeding and to the fact of two other cases pending against him, the *Bharat Mitra* [Calcutta] of the 28th December says that it does not behove the benign Government to be so bent upon pursuing the poor old Musalman.

SONAR BHARAT,
Dec. 28th, 1907.

32. The following extracts are taken from the *Sonar Bharat* [Howrah] of the 28th December:—

Mr. Kingsford's sentences.

"The more an officer persecutes the Indians the greater will be his promotion;" the British Government are keeping to this policy to the letter. Of this Kingsford, the *Kazi* of Calcutta, furnishes a glaring example. He has got an increment of Rs. 500 to his salary and has been promoted to the Sessions Judgeship of Muzaffarpur by flogging innocent Indians for no offence or for only a slight offence. He has not refrained from such butchery in spite of the comments of the press both in England and in India. Rather his enthusiasm is gradually increasing. The paper next draws attention to the sentence of 15 stripes passed on a starving man who stole a few *seers* of rice, and to another sentence of 20 stripes ordered on a boy who stole a pumpkin worth 20 *pice*. It next proceeds: Kingsford may do this for the sake of promotion, but how is it that Lieutenant-Governor Fraser gets this sort of thing done by his subordinates? He will not be promoted to the Viceroyalty. We hear Sir Andrew Fraser is an ardent Christian; is this the proof of his Christian virtues? In the Hindu régime people would not take so much to theft or burglary. Thanks to British rule, people are now driven to such crimes by starvation.....O you Christian Fraser, perhaps Jesus Christ himself trembles in heaven at the glory of your inhuman administration!

BIHAR BANDHU,
Dec. 29th, 1907.

33. Re the fact of the Sessions Judge of Barisal having rejected Maulvi Liyakat Husain's recent application for bail, on the ground that he has broken the spirit of his undertaking, the *Bihar Bandhu* [Bankipore] of the 29th December is at a loss to understand the meaning of this argument, inasmuch as while releasing the Maulvi on bail, for the first time, the court did not lay down any condition which he was bound to fulfil.

(c) -Jails.

34. Considering that owing to the *swadeshi* agitation, the number of juvenile prisoners is increasing and is very likely to go on increasing, and that most of them belong to respectable families, the *Daily Hitavadi* [Calcutta] of the 30th December is glad to learn that the Government are going to make special arrangements for housing such prisoners, so that their character may not get vitiated by their coming into touch with desperate people.

DAILY HITAVADI
Dec. 30th, 1907.

(d) -Education.

35. One Barada Kanta Roy, Head Pandit of the Dasani Middle English School in Khulna, who claims to be a teacher of Middle English and Middle Vernacular Examinations. over 25 years' experience, writes to the *Jagaran* [Bagerhat] of the 22nd December that it is his idea that the abolition of the public examination for the Middle English and Middle Vernacular courses has been a mistake, and that this opinion has been endorsed by many other teachers with whom he has come in contact, and that Government should promptly re-establish the old system of examinations.

JAGARAN,
Dec. 22nd, 1907.

36. The *Bankura Darpan* [Bankura] of the 23rd December makes the following allegations of unlawful conduct against the Chairman of the Local Municipality :—

BANKURA DARPAR,
Dec. 23rd, 1907.

The Chairman of the Bankura Municipality. (1) That without formally taking leave, he repeatedly goes out of the municipal jurisdiction for five or seven days at a time. (2) That the day for holding a meeting after it has been notified is sometimes changed by him at discretion.

37. Adverting to the speech delivered recently by the Superintendent of Bombay Municipal Schools before the East Indian Association and noticed by Reuter, the *Bankura Darpan* [Bankura] of the 23rd December writes :—

BANKURA DARPAR,
Dec. 23rd, 1907.

Our experience is that the more the authorities are meddling with the Educational Department, the more are the avenues to education being narrowed. Education nowadays is becoming more expensive, but is losing in quality. The text-books which are now selected for study in the schools are objectionable, and the courses of study prescribed are appalling—even infants have to study Geometry and Science!

38. A correspondent of the *Sandhya* [Calcutta] of the 26th December complains of the gross mismanagement of the Bankipore Girls' School under its present Secretary.

SANDEHYA,
Dec. 26th, 1907.

Mismanagement of the Bankipore Girls' School. There are frequent changes of teachers, who are often dismissed without any cause. The result is that some of the classes are without any teacher at all. The present Secretary is altogether unfit for the post.

39. Referring to the educational circular recently promulgated in Madras, the *Hitavadi* [Calcutta] of the 27th December says that the more the authorities will bring pressure to bear on the students in this matter, the more will national schools spring up in the country.

HITAVADI,
Dec. 27th, 1907.

The Madras Educational Circular. 40. Commenting on the circular of the Madras Government for preventing school-boys from taking part in politics, the *Basumati* [Calcutta] of the 28th December remarks that the Government are trying to remove all thorns in the way of their irresponsible rule, for those who discuss politics in school afterwards become the critics of the Government. Such shortsighted policy is not suited to the circumstances of the times, and human nature revolts against such unnatural restraint.

BASUMATI,
Dec. 28th, 1907.

41. Referring to the enforcement of the Risley Circular in the schools in Madras, the *Hitvaria* [Calcutta] of the 29th December says that more the oppression of these great men, the more will there be an agitation for national education.

HITVARIA,
Dec. 29th, 1907.

SANDHYA,
Dec. 30th, 1907.

Dismissal of the Head Pandit
of the Kuchiakole High English
School (near Bankura).

42. The Bankura correspondent of the *Sandhya* [Calcutta] of the 30th December writes that the Head Pandit of the Kuchiakole High English School has been dismissed by the Secretary, Babu Jogendra Nath Sinha Deb, on a suspicion (which is totally unfounded) of his

having been connected with some cases of arson which took place in some shops where *belati* goods used to be sold. This school has been turning out a number of distinguished scholars, and it is certain that its interests will suffer from the learned Pandit's absence. It was due to the precepts of the late Head Master, who was like a sanyasi, and of this Pandit that the students were initiated into *swadeshi*. Jogendra Babu is known to be a bold and honest man, but he is also an Honorary Magistrate; and this latter fact makes people doubtful as to the course he will pursue.

(e)—*Local Self-Government and Municipal Administration.*

MANBHUM,
Dec. 17th, 1907.

Bad condition of the road
between Kalimati and Tunturi (in
Manbhumi).

43. A correspondent to the *Manbhumi* [Purulia] of the 17th December complains of the wretched condition of the road running between Kalimati and Tunturi (in Manbhumi), and the want of good drinking water at Tunturi.

MANBHUM,
Dec. 17th, 1907.

Municipalities and the export
of food-grains.

44. The *Manbhumi* [Purulia] of the 17th December ascribes the present exorbitantly high price of rice at Purulia, and indeed all over Manbhumi district, to the carrying away of all the available stock of rice by Marwari traders. Free trade may be all very well in its own way, but there are circumstances, like the present ones, which require at least its temporary suspension if not a stoppage for good; and it is the Municipal authorities who alone can do so.

MANBHUM,
Dec. 17th, 1907.

A road in the Manbhumi dis-
trict.

45. A correspondent of the *Manbhumi* [Purulia] of the 17th December prays of the Chairman of the Manbhumi District Board to finish this year the construction of the three-miles-long road from Kalimati to Suisa via

Tunturi.

46. About the report of the Malaria Committee, the *Jasohar* [Jessore] of the 19th December observes:—

The Government have had their say; it remains to be seen how far their professions are curried into practice.

JASOHAR,
Dec. 19th, 1907.

47. The *Sammilani* [Serampur] of the 21st December draws attention to the lack of adequate facilities for communication between Arambagh town (in Hooghly) and the outside and to the desirability of a Telegraph Office

being opened there, independently of any guarantee of a minimum income being offered by the local people.

DAILY HITAVADI,
Dec. 24th, 1907.

Complaints against the Presi-
dent of the Bagnan Union Com-
mittee in Howrah.

48. A correspondent to the *Daily Hitavadi* [Calcutta] of the 24th December invites the attention of the District Magistrate of Howrah to the careless way in which Babu Hem Chandra Ghosh, the President of the Bagnan Union Committee, is discharging his duties. There ought to be a balance of about Rs. 447 in the hands of the Committee, and Hem Babu cannot give a sufficient explanation as to why this amount is kept in hand instead of being spent in carrying out the much-needed repairs to the roads and tanks of Bagnan. Hem Babu is trying to get one of his own creatures appointed as the Secretary of the Bagnan Committee. It goes without saying that Hem Babu is abusing his power in every way, and it is high time that the District Magistrate of Howrah enquired into his doings.

DAILY HITAVADI,
Dec. 25th, 1907.

Municipalities in Eastern
Bengal and police charges.

49. The *Daily Hitavadi* [Calcutta] of the 25th December writes that the Government of Eastern Bengal and Assam has directed that from the 1st April next the Municipalities in that Province are to be relieved of the liability to pay for the equipment of police constables and are to devote the money so saved to lighting, and in commenting on this order the paper suggests that the money would be better spent if diverted to improving the local drainage in each case.

50. Commenting on the report of the Malaria Commission, the *Basumatî* [Calcutta] of the 28th December remarks that it has often asked the Government to prevent the

steeping of jute, which is the primary cause of malaria and general insanitation, as it pollutes the water. It ridicules the idea of giving sanitary training to the people while whole villages are being depopulated.

51. Regarding the expulsion of Mr. Khaparde from the Amraoti Municipality, the *Basumatî* [Calcutta] of the 28th Decem-

The expulsion of Mr. Khaparde from the Amraoti Municipality. ber remarks that the reasons shown by the Chief Commissioner cannot fail to excite laughter. We

hear that as a mark of resentment against such an act of official vagary, the Commissioners of the Municipality are going to resign in a body. Such displeasure and ill-treatment on the part of the officials are now a certificate to the leaders. The prestige and power of the Government are going down owing to the ill-advised vagaries of some low-minded, and short-sighted officials.

52. Referring to the removal of Mr. Khaparde from his appointment as Vice-Chairman of the Amraoti Municipality by

Mr. Khaparde of Amraoti. the local administration on the ground that his

continuance in office was dangerous to the public peace, the *Bihar Bandhu* [Bankipore] of the 29th December is at a loss to understand what action of Mr. Khaparde gave rise to such a suspicion, if it is not for the fact of his being an advocate of the *swadeshi* movement.

(g)—*Railways and Communications, including Canals and Irrigation.*

53. Regarding the report of the Eastern Bengal State Railway authorities

The collision at Naihati (Eastern Bengal State Railway).

that no one was wounded in the train smash at

Naihati (Eastern Bengal State Railway), the *Bangavasi* [Calcutta] draws attention to the letter of

Mr. A. N. Roy of 11, Asutosh Dey's Lane, Calcutta, which appeared in the *Statesman* of the 19th December. Two of Mr. Roy's ribs were broken, and he saw many other passengers who were wounded.

54. In connection with the strike on the Eastern Bengal State Railway,

The Eastern Bengal State Railway strike.

the *Howrah Hitaishi* [Howrah] of the 28th

December points out that where a European

driver gets Rs. 200 per month in pay and allowances, the Indian driver does not get more than Rs. 30. Again, Europeans get extra payment for extra work, but Indians do not, unless they work on Sundays. A European fireman gets Rs. 80 per month where the Indian gets Rs. 12 or Rs. 15. Can it be strange that the Indian employes should be discontented at such partiality?

55. Referring to the recent smash on the North-Western Railway of the

A railway smash.

Punjab and to the heartrending account of its

issue, the *Hindi Bangavasi* [Calcutta] of the 30th December exclaims:—Does this highly-organized body, the Railway Board, draw a fat pay only to go about on a pleasurable excursion.

BASUMATI.
Dec. 28th, 1907.

BASUMATI.
Dec. 28th, 1907.

BIHAR BANDHU.
Dec. 29th, 1907.

BANGAVASI.
Dec. 28th, 1907.

HOWRAH HITAISHI.
Dec. 28th, 1907.

HINDI BANGAVASI.
Dec. 30th, 1907.

MANBHUM
Dec. 17th, 1907.

JASOHR
Dec. 19th, 1907.

56. The *Manbhum* [Purulia] of the 17th December thinks that the post office at Kendua ought to be removed to Nawagarh, which is a much more important place. The paper

Complaints against the post office at Kendua (in Manbhum). also complains of the irregularity of the postal service at Kendua. The Postmaster and the peon both belong to the same village, and one officiates for the other when he goes home. As a result of this, letters are often delayed, misdelivered and sometimes lost.

57. Referring to the row created by some two hundred students at a

Punishment of students.

meeting in England, the *Jasohar* [Jessore] of the

19th December remarks that the Government would have strongly put down any such conduct on the part of the Indian students. England is a free country, while the destiny of India is guided by the caprice of England. But this state of things will not last for ever.

JASOHR,
Dec. 19th, 1907.

The application of the Seditions
Meetings Act to Barisal.

58. Referring to the prohibition of all public meetings at Barisal, the *Jasohar* [Jessore] of the 19th December expresses the opinion that the action has been taken on the strength of the report of the secret police, most of whom, in order to keep up their service, prepare flaming reports about secret meetings after spending their time in riot with wine and women. And the Government, always afraid of losing the country like a miser in constant fear of being robbed of his money, are ready to believe such reports. It is rumoured that about 150 secret meetings have been reported to have been held since the circular of the Magistrate prohibiting all meetings. But not a single person has been brought to trial. Does it show the ability of the Magistrate? We would like to know what steps the Magistrate has taken for collecting information about secret meetings.

JASOHR,
Dec. 19th, 1907.

The case of Sergeant Walters
and justice between Europeans and
Indians.

59. Speaking of the case of Sergeant Walters, the *Jasohar* [Jessore] of the 19th December observes: the general opinion is that an innocent man has been punished. But an offence against a white man should be visited with exemplary punishment. Look again to the case of Mr. Sterling of Lahore and that of the Rawalpindi outrage. Thanks to a European Judge and Jury, Station Master Moore and pointsman Faiz-ud-din got scot-free after committing outrage on a helpless girl. The poor girl has relieved herself of the burden of a life of shame by suicide. She could not possibly expect the trading foreigners to set value on her chastity. The eyes of the Indians are being gradually opened by the farce of British justice.

TAMALIKA,
Dec. 21st, 1907.

60. The *Tamalika* [Tamluk] of the 21st December complains of the unjust and exorbitant way in which taxes are being assessed in the *Doro Khas Mahal* (in Midnapore). Considering the state of the crops in this *pargana*, there should rather have been a remission of all taxes, and the Government should give this matter its prompt attention if it really wishes to save the people.

NAVASAKLI,
Dec. 23rd, 1907.

61. The *Navasakli* [Calcutta] of the 23rd December draws a contrast between the attitude of Lord Curzon when he watched a cricket match surrounded by Bengali youths, and that when he prohibited any Bengali from coming within a thousand feet of him. The paper remarks that he came to India in the midst of peace and left the country in the midst of unrest.

DAILY HITAVADI,
Dec. 24th, 1907.

62. The *Daily Hitavadi* [Calcutta] of the 24th December complains of the long time it takes for letters from Calcutta to reach Mahishadal (in Midnapore). Mails from Calcutta first come to Tamluk via Kolaghat, and here they have to wait for the Madras Mail, and all this causes unnecessary delay, the mails at present reaching Mahishadal on the third day after their despatch from Calcutta, though previously they used to be delivered at Mahishadal on the day after they left Calcutta.

NIRAR.
Dec. 26th, 1907.

Remission or suspension of taxes
in Contai.

63. The *Nirar* [Contai] of the 24th December deprecates the action of the Government in having declined to accede to the prayer of the poorer inhabitants of Contai for a remission or suspension of the Government dues

and the chankidari tax in view of the poor outturn of the local crops this season.

BANGAVASI,
Dec. 28th, 1907.

Scarcity in Bengal and the tour
of the Viceroy in Burma.

64. The *Bangavasi* [Calcutta] of the 28th December asks whether it was proper for the Viceroy to have toured in Burma rather than in Bengal at a time when there was famine in Orissa and in many parts of Bengal.

BANGAVASI,
Dec. 28th, 1907.

Curtailment of the opium
trade.

65. Commenting on the Resolution of the United States to gradually discontinue the import of opium into the Philippines as a result of negotiations with the Chinese Government, the *Bangavasi* [Calcutta] of the 28th December asks whether the Indian Government can bear, for the benefit of their subjects, a thousandth part of the loss which the United States are ready to bear, in the interests of morals of their Chinese subjects, at the request of the Chinese Government.

66. Regarding the reversion of Mr. B. De from the Commissionership of the Burdwan Division, the *Bangavasi* [Calcutta]

Mr. B. De and the Commissionership of the Burdwan Division.

BANGAVASI.
Dec. 28th, 1907.

of the 28th December remarks that Mr. De's fitness for the Commissionership has been proved by his appointment to officiate in the post. Why should he then be removed? It is due to the crime of colour. Mr. Kingsford is very fond of conviction; he has got an increment to his pay as reward. Mr. De is very popular; for this very reason he is to be deprived of the Commissionership. This is the course of the policy of the Government at the present day.

67. Finding that after the affair at Malkowah the people have lost all faith inoculation, writes the *Bangavasi* [Calcutta]

Tactics of the Governor of Bombay for convincing the people of the efficacy of inoculation.

BANGAVASI,
Dec. 28th, 1907.

of the 28th December, the Governor of Bombay is trying to convince the people of its efficacy as a preventive against plague. Experience has shown that coercion will not succeed in making the people risk death, so the Governor of Bombay is trying to bring them round by patting them on the back. That is why His Excellency invited some fifty journalists, and tried to persuade them of the immunity from plague which Dr. Haffkine's serum gave. This is how the officials behave when they have to further their own interests, whereas when they have to suppress the *swadeshi* in Bengal they take up a different attitude altogether. And still our countrymen are led away by such infatuations.

68. The *Basumati* [Calcutta] of the 28th December hopes that Rai

Rai Surendranath Mitra Bahadur will be appointed Under-Secretary to the Government of Bengal in place of Mr. Peterson. He has once officiated in

BASUMATI.
Dec. 28th, 1907.

that post, and would have been permanently appointed to it if he had a white skin.

69. Referring to the Government Resolution on Mr. Weston's report on

Government Resolution on Mr. Weston's report. the Beadon Squire riots, the *Bharat Mitra* [Calcutta] of the 28th December remarks that Mr. Weston could not but acknowledge the fault of

the police in their having assaulted many innocent persons, pulled many out of the tramcar and tolerated the loot of the bazar, but that His Honour the Lieutenant-Governor does not appear to be satisfied with the same, as he has, however, defended the police in the Resolution.

BHARAT MITRA,
Dec. 28th, 1907.

70. In condemning the system of espionage by the Government, the Espionage by the Government. *Daily Hitavadi* [Calcutta] of the 28th December

remarks that the police are the real rulers of India, and the officials take action entirely on the strength of police reports. Spies are set upon respectable Indians, and even upon the non-official members of the Viceroy's Council. Men like Sir P. M. Mehta, Mr. Ananda Charlu and Mr. Gokhale do not escape being dogged by spies. The Postal and Telegraph Departments help in such espionage as would appear from Mr. Nevinson's complaint. It is sheer folly to try to rule people whom the rulers cannot trust.

DAILY HITAVADI,
Dec. 28th, 1907.

71. The *Howrah Hitaishi* [Howrah] of the 28th December describes the

The case against Moulvi Leakat Hosain at the Calcutta Police Court. decision of Government to prosecute Maulvi Leakat Hosain again at the Calcutta Police Court as most indiscreet and regrettable and evidencing resentment against the Maulvi on the part of

HOWRAH HITAISHI,
Dec. 28th, 1907.

Government.

72. The *Sonar Bharat* [Howrah] of the 28th December has the fol-

Utter shamelessness of the English rulers. lowing:—

SONAR BHARAT,
Dec. 28th, 1907.

Those who sin in private may someday mend their ways. But there is little hope for reforming those who openly do sinful acts fully conscious of their nature, for they have made their conscience dull. Our officials are living examples of this principle. We expected something from them so long as they were secretly ruining us. But when they have put on their true colours and have openly taken to unrighteous acts, we have learnt that there is no possibility of their regaining their humanity. Bannerman, Morley and other members of Parliament, Anglo-Indians from Lord Minto down to Andrew and Pedro, all now sing

the same tune. They have no sense of shame or decorum, no fear of public censure; they are openly engaged in the persecution of the subjects. In their tribunal an Englishman, who commits murder or rape, escapes scotfree. They worship forgers like Clive; but they punish the innocent men of the country with flogging, imprisonment, fine or banishment simply for their patriotism. They approve of looting by the police, and do many other things. Nor is this all. Kingsford, whose injustice has been cursed by the whole country, has got an increment of Rs. 500 to his salary and has been appointed Sessions Judge of Muzaffarpur as a reward for his butchery. The head-constable who persecuted the people at the Barisal Conference has been promoted to be a Sub Inspector. Inspector B. Gupta, who was censured even by Kingsford, has got an increment to his salary. And a certificate of good conduct has been given to the fiendish (literally heretic) Station-master Moore, who committed rape on a Hindu woman. Is anything left to complete the shamelessness? Is there any more use applying to and petitioning these people?

BIHAR BANDHU,
Dec. 29th, 1907.

73. The *Bihar Bandhu* [Bankipore] of the 29th December has the following facetious note on the "Factory Labour Commission":—

The condition of the native coolies employed in the Indian manufactories which has so long been passed unnoticed both by Government and the philanthropists, of India at last plucked commiseration from the hearts of the Manchester and the Lancashire merchants. Out of compassion, the merchants appealed to the justice of the Secretary of State in this connection, and Mr. Morley was not wanting in his duty. Seeing that in their devotion to the *swadeshi* the Indians have been exacting hard labour from their workmen, regardless of the fact how it would affect their health, he forthwith inaugurated a Commission of inquiry on the subject. The native proprietors of the various manufactories devoted as they are to the British Government received the Commission in the feeling of obedience and rendered it every possible assistance in conducting the Inquiry, meriting as a result the thanks of its constituents as duly expressed by the latter at the close of their task. The Commission has now finished its business. But nothing is as yet known as its result. The people are anxiously awaiting the same.

HINDI BANGAVASI,
Dec. 30th, 1907.

74. Referring to the Government Resolution on the working of the Jail Department, the *Hindi Bangavasi* [Calcutta] of the 30th December says that His Honour the Lieutenant-Governor regrets, on noting an increase in the number of prisoners in the year under review, that his order as to sending the Juvenile offenders to Reformatory Schools was not acted upon by the Magistrates. But withal this there is a Confidential Circular meaning "No conviction no promotion."

HINDI BANGAVASI,
Dec. 30th, 1907.

75. "Is this all the issue of such an elaborate enquiry into the Beadon Square riots," asks the *Hindi Bangavasi* [Calcutta] of the 30th December, that His Honour the Lieutenant-Governor in his Resolution on the same assures the public that the Police Commissioner is anxious to punish departmentally such of the constables as have been declared guilty by Mr. Weston. In his previous Resolution on the subject also, His Honour was not wanting in defending the Police.

HINDI BANGAVASI,
Dec. 30th, 1907.

76. The *Hindi Bangavasi* [Calcutta] of the 30th December notes that on the A meeting of the Rawalpindi pleaders. Deputy Commissioner of Rawalpindi having given a warning to the local pleaders to the effect that should there be any disturbance in that city they will have to account for the same, a meeting of the Barristers and pleaders was recently convened at Rawalpindi under the presidency of Lala Hansraj, and that this action of the Deputy Commissioner was highly deprecated thereat. Do the executive of Rawalpindi, asks the paper, wish to create a new scene? Have they got sick of the peace and order?

HINDI BANGAVASI,
Dec. 30th, 1907.

77. Referring to the Viceroy's tour in Burma, the *Hindi Bangavasi* [Calcutta] of the 30th December writes:— The Viceroy's tour in Burma. His Excellency and party have returned to Calcutta after finishing the tour in Burma. People are piteously crying for

food everywhere in the country. And, in face of this state of things, His Excellency thought of visiting Burma to the neglect of the famine-stricken areas. But he is a *Bare Lat* and hence everything befits him. Will the report regarding the condition of the famished reach his ears even now? Will it be able to find its way into his heart in presence of so many engagements in connection with the Christmas festivities?

III.—LEGISLATION.

78. The *Daily Hitavadi* [Calcutta] of the 28th December is of opinion that flogging should be entirely discontinued, except in the case of confirmed criminals, and that the power of Magistrates to pass sentences of whipping should be greatly curtailed.

DAILY HITAVADI,
Dec. 28th, 1907.

IV—NATIVE STATES.

79. The *Daily Hitavadi* [Calcutta] of the 24th December writes as follows:—

Education of native princes.

The Government places the education of Native princes either in the hands of Anglo-Indians who are notorious for their ill-feelings towards Indians, or in the hands of English Conservatives. The purpose of the Government in doing so is to prevent the growth of any true patriotism in the minds of native princes and by Europeanising them to render them incapable of knowing the ancient glories of their country. There is, of course, no lack of Indians of high education, but the authorities cannot trust them with the task of educating Indian princes. Nay, the Government of India tries also to get European tutoresses to teach native princesses. In many cases these things are done even against the consent of the parents. The result of all this is, that on the one hand there is a great waste of money in the Native States in order to maintain some white men, while on the other hand the education that native princes and princesses receive is not at all conducive to the welfare of the country. Can there be a greater misfortune than this for the country?

DAILY HITAVADI,
Dec. 24th, 1907.

80. The *Daily Hitavadi* [Calcutta] of the 24th December cannot under-

The Political Agent of Banganopoly (in Madras) an unnecessary burden.

stand why the Government has kept a Political Agent in Banganopoly State (in Madras) on an annual salary of Rs. 17,555, although the Nawab of that State is 33 years old and, as appears from the report of the Political Agent, manages the affairs of the State himself. The annual personal expense of the Nawab himself amounts only to Rs. 14,400, and there is no department in his State, except the Public Works Department, whose expenditure exceeds Rs. 17,000. Of course, the Government says that it is only in deference to the Nawab's own wishes that the services of the Political Agent have been retained; but it cannot be ascertained whether the Nawab made this request out of his own free will or whether he was led to make it so as not to incur official displeasure. It is a wonder that such a huge and unnecessary burden should have been placed on a small State like Banganopoly. The truth is, the guiding principle of English Government is to drain the wealth of the Indian fools.

DAILY HITAVADI,
Dec. 24th, 1907.

81. The *Hitavadi* [Calcutta] of the 27th December protests against

Education of Indian princes and princesses.

the practice of appointing Anglo-Indians as tutors of Rajkumars (Indian princes) and the frequent endeavours made by the Government to educate Rajkumaris (Indian princesses) also under the care of Anglo-Indian ladies. In these matters Government often acts against the wishes of the parents of the princes and princesses concerned. Government's attitude in this respect has the effect of draining a large portion of the resources of the Native States for the maintenance of Anglo-Indians, and of giving Indian princes and princesses an education unfavourable to the interests of the country.

HITAVADI,
Dec. 27th, 1907.

BHAR BANDHU,
Dec. 29th, 1907.

82. The *Bihar Bandhu* [Bankipore] of the 29th December is much pleased that the boy Maharaja of Dumraon has been brought to Arrah where to live as a ward of the Government, because it was unsafe for him, in its opinion, to live otherwise. The paper is equally pleased at the Dumraon Estate being placed under the management of the Court of Wards and Babu Siva Sankar Lal being retained as its manager.

HITVARTA,
Dec. 29th, 1907.

83. The *Hitvarta* [Calcutta] of the 29th December supports the proposal of the Maharaja of Kapurthala to Lord Kitchner for the training of the soldiers of the Native States. The proposal of Military College at a dinner party lately given by him to the latter as to instituting a Military College to train the soldiers of the Native States reserved for the Imperial Service in the art of war, in order to ensure their usefulness when engaged in active service on behalf of the British Government. Though in the opinion of the English it was on account of the Hindus possessing independent soldiery that the Bijapur Kingdom and the Delhi Empire had to see their downfall, yet the historical records, says the paper, vividly reflect that it was due to their relying upon their Hindu generals that Muhammadans continued ruling over India for a long time. And consequently when the country slipped from their hands, it relapsed to the Hindus which would hardly be the case, if perchance India get out of the hands of the English. The Native Chiefs would naturally come to have a greater regard for Government, if it improve their military power than if they be admitted into the Council of Not—ables!

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

TAMALIKA,
Dec. 21st, 1907.

84. The *Tamalika* [Tamluk] of the 21st December asks the Government to open relief works in Midnapore very soon. There Famine in Midnapore. is no chance of having even a fourth of the usual crops of the district, and it will not be long before people begin to die of starvation.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 26th, 1907.

85. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 26th December says that if the Commissioner of Alleged famine in Orissa. Orissa has formed the opinion that there is no famine within his jurisdiction, then surely his enquiries did not extend beyond the precincts of the *dakbungalows* in which he halted. What matters it whether there is a Government in the country or not, if District Officers and Provincial rulers, who are entrusted with the care of its inhabitants, are indifferent to their woes and sufferings. In fact, we may truly characterise such a state of things as anarchical.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 26th, 1907.

86. Referring to Mr. Duke's report on the distress in Orissa, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] Mr. Duke's report on the distress in Orissa. of the 26th December says that in it Mr. Duke has tried to hide his own fault. The object of this strange report is to hide the fact that thousands of people were suffering from distress through Mr. Duke's carelessness, indifference and neglect of duty.

BANGAVASI,
Dec. 28th, 1907.

87. The *Bangavasi* [Calcutta] of the 28th December is glad to learn that in connection with the measures of famine-relief taken by the Government in Orissa, it is practically giving effect to the proposal made by the "Annarakshini Sabha" for the establishment of granaries in India. The Lieutenant-Governor has ordered some rice-godowns to be opened in Orissa, where rice will be stored and sold in retail to the local people at a cheap rate. Thus there is a ray of hope amidst the darkness of the people's despair. The thanks of the public are due to the Lieutenant-Governor for his sympathy for the starving people of Orissa, and to Babu Modhusudan Das who drew Sir Andrew's attention to the matter.

BASUMATI,
Dec. 28th, 1907.

88. The *Basumati* [Calcutta] of the 28th December apprehends that much damage is likely to be done to the crops by the recent rains. In some places the ears of corn are dropping down; in others the harvest that has been cut but not yet gathered is rotting on the fields.

VI—MISCELLANEOUS.

89. The *Burdwan Sanghivi* [Burdwan] of the 17th Decembaer exhorts the people of India to devote their whole energies to preventing the exportation of grains from India. It is idle to expect any help from the English raj, so the people must be self-reliant if they want to save their country from the ravages of famine.

BURDWAN SANJIVANI,
Dec. 17th 1907.

Prevention of the export of grains as the cure for famine. It is idle to expect any help from the English raj, so the people must be self-reliant if they want to save their country from the ravages of famine.

90. In a leading article the *Jasohar* [Jessore] of the 19th December has the following: The patriotic young men are firmly determined. They will not take a step backwards. A fire has been kindled in their hearts which will not be extinguished. The world may be a peaceful and pleasant garden to the luxurious; but we who find the life and property of those about us in danger, have no peace.

JASOHAR,
Dec. 19th, 1907.

Not to speak of European Magistrates like Kingsford and Clarke, why have Indian Magistrates and policemen taken up arms against the *swadeshi*? Are they so weak in intellect as to consider that the people will think well of what all unanimously brand as persecution? Many are *swadeshi* at heart, but for earning their livelihood they are compelled to obey the authorities and to take up arms against the *swadeshi*. Some remedy must be found for that poverty which drives our own kith and kin to be our enemy.

91. The *Jasohar* [Jessore] of the 19th December has the following:—

JASOHAR,
Dec. 19th, 1907.

The tortuous policy of the British has led them to adopt unfair means for putting a thorn in the way of our progress. It learns from the letter of an Indian written from America that Mr. Bryce, the British ambassador in America, proposed to the United States Government the advisability of passing a law excluding Indian labourers and even Indian students and merchants from America. The American Government did not, however, accede to the proposal. The Briton does not like that the free atmosphere of America should give a new life to the Indian. In a near future an exclusion law is sure to be passed both in Canada and in the United States. That would be an evil day for India.

92. The *Jasohar* [Jessore] of the 19th December writes:—

JASOHAR,
Dec. 19th, 1907.

Attempt to crush the *Swadeshi Steamer Company*.

keepers is not yet satisfied. The *Feringhi* cannot tolerate that we should scrape up a scanty living even in these days of famines. They are trying their best to kill the *Swadeshi Steamer Company* which is carrying passengers at cheap fares. Fortunately the spirit of boycott has kept up the Company. What other way than this do the opponents of boycott suggest for self-preservation in such cases?

The Bengali's proneness to flattery.

93. The *Prasun* [Katwa] of the 28th December agrees with Mr. Nevinson in thinking that it is their proneness to flattery that has brought about the downfall of the Bengalis.

PRASUN,
Dec. 20th, 1907.

94. The *Pratikar* [Berhampur] of the 28th December hopes that much good will result when the Liberals of England are convinced of the facts which Mr. Nevinson has seen during his tour in Eastern Bengal.

PRAKAR,
Dec. 20th, 1907.

Probable benefits of Mr. Nevinson's tour in Eastern Bengal.

5. Agreeing with Mr. Nevinson about there being no sedition in India, the *Khulnavasi* [Khulna] of the 21st December observes that the Indians are unjustly accused and persecuted because there is a national awakening among them.

KHULNAVASI,
Dec. 21st, 1907.

The Bengali's hankering after service.

96. In a leader the *Khulnavasi* [Khulna] of the 21st December condemns the hankering of the Bengali for service which only undermines his health without giving him any return in the shape of wealth. The paper exhorts its readers to turn their attention to independent ways of living, which alone can bring back the ancient glory of India.

KHULNAVASI,
Dec. 21st, 1907.

NAYAK,
Dec. 21st, 1907.

Act for regulating meetings in
Germany.

NAYAK,
Dec. 21st, 1907.

Japan as an example for India
to follow.

NAYAK,
Dec. 21st, 1907.

97. The *Nayak* [Calcutta] of the 21st December says that an Act similar

to the Seditious Meetings Act is going to be passed
even in Germany where the people can be said
to have *swaraj*.

98. In a leader the *Nayak* [Calcutta] of the 21st December holds up before
Indians the brilliant example of the Japanese, who,
by their united and untiring efforts, have succeeded
in washing off the stain that there was on their
name, and in gaining such an exalted position in the world after defeating
such a great nation as the Russians. It is the *swadeshi* that will help the
Indians in winning back their ancient glory.

99. In an article on the Congress the *Nayak* [Calcutta] of the 21st
December writes:—

The Congress and its benefits.

The Congress has enabled all educated Indians
to understand that with all their accomplishments they are a subject people,
and that they can become the equals of their rulers only if they can promote
their own trade, arts and industries, and earn an independent living. If even
fifty lakhs out of the thirty crores of the people of India become united
within the next fifty years, they will be able to move the earth from its foun-
dation, to say nothing of their gaining independence. Indians should now
cease to be beggars, as it is quite sure that Englishmen will never give them
anything so long as they simply beg for it. Begging has only lowered their
position and made them lose all respect for those from whom they had been
begging. The Congress, however, has created a national awakening and the
people have begun to know themselves.

JAGARAN,
Dec. 22nd, 1907.

100. The *Jagaran* [Bagerhat] of the 22nd December publishes the
substance of a "letter from an American"
"A letter from an American." (Mr. Myron Phelps of the New York Bar) pointing
out that the interest of the American in things Indian is daily increasing
and exhorting the people of India to keep within the pale of the law and to
improve their industries by adherence to *swadeshi*.

NAVASAKTI,
Dec. 23rd, 1907.

101. The *Navasakti* [Calcutta] of the 23rd December compares the split
among the two parties, Moderates and Extremists,
and the Extremists. to that among the Italians at the time of their
struggle for liberty. But it was owing to this
split and the rise of the Extremists that Italy at last gained her freedom,
which she would not have got if the Extremists had gone over to the Moderate
camp. Taking this lesson, the British are trying to crush down the new party
and are also reviling the Moderates because they (the British) cannot win over
the Moderates to their side. The question now is whether the people will
choose to join the Moderates and lead an easy life or whether they will endure
presecution in order to secure autonomy.

SANDHYA,
Dec. 24th, 1907.

102. The *Sandhya* [Calcutta] of the 24th December writes against the
use of a *Feringhee* name and the use of *Feringhee*
Suggested Indianising of the forms and ways in connexion with the assembly
Indian National Congress. known as the Indian National Congress and urges
that it should henceforth be given a name derived from Sanskrit and its pro-
ceedings should be conducted in Hindi in accordance with the etiquette of
Indian Darbars. This preference for the *Feringhee*'s language and forms is
attributed by the paper to the fear on the part of the organisers of the body
of being called black barbarians who are not up-to-date. In concluding, the
paper urges that one who genuinely loves his country and its institutions must
rise above all fear of being cried shame upon (therefor).

BANGARATNA,
Dec. 24th, 1907.

103. Regarding the participation of students in politics the *Bangaratna*
[Krishnagar] of the 25th December writes:—
Students and Politics. Education, which does not in the end foster
patriotism, is not worth the name. In a theatre the lights in the auditorium
are put out while the footlights are made brighter so that the actors may
appear at their best whereas those near at hand cannot be seen. Exactly
similar is the policy of the Government in the matter of education. They
want to keep the Indian students in the dark as to everything worth
knowing about India while presenting the western civilisation in its full
brilliancy. Hence the discussion of Indian affairs has been prohibited to the
students by the authorities.

104. In quoting the following from a recent article by Sir Charles Eliot:—"To hold India as an Oriental ruler holds his conquests and administer it for the advantage of Britons and their supporters would be a much more

DAILY HITAVADI,
Dec. 25th, 1907.

Sir Charles Eliot on the present
unrest in India.

logical form of Government than our present complicated and often inconsistent system," the *Daily Hitavadi* [Calcutta] of the 25th December writes:—

All Englishmen are not skilful in crooked policy like those who guide the destinies of India at the present day. There are some who drawing aside the illusionary screen of politics, want to expose full to the Indians' gaze the demoniac form of blood-thirsty self-interest. Frankness like Sir Charles's is good, for it may open the eyes of many and enable the people of India to decide upon their duties. Will Sir Henry Campbell Bannerman and Mr. Morley adopt Sir Charles's good advice?

105. The following is a full translation of an article in the *Navasakti* [Calcutta] of the 26th December entitled "Be warned even yet."

"Be warned even yet":—

NAVASAKTI,
Dec. 26th, 1907.

It is what everybody knows and understands that between ourselves and Feringhee the relation is one between the food and the devourer (of that food): so that the advancement of the one inevitably entails the ruin of the other. By having sucked up (the substance of) India the Feringhee has become very sleek and fat, but we Indians, reduced to mere skeletons, are falling into the jaws of death. Seeing that it is only by feeding on our blood that the Englishman lives and seeing that he has no other means of supporting life, it is certain that he can never be glad to see us walking the path of emancipation. The joy he expresses occasionally at our advancement is wholly affected and merely a device for the accomplishment of his own objects. There is no sincerity in it at all. It is not unnatural that the English should act in this fashion, for they know that it is only because all Indians are entangled in the web of ignorance and are blind that they stand to-day with heads uplifted in so much joy and glory before the world. It is through the acquisition of India that the English at the present time command so much influence and honour in the world; and it is from India that they draw their sustenance and live: so what is there of the unnatural, if by any means, by fraud, force or trickery, by external glitter, temptations, sweet words or threats, the English should try to keep us for ever in darkness? The English are doing what they should do; but what can be more a matter for regret that many amongst our fellow-countrymen should refuse to understand this? The English know that if they are to live, we cannot; hence it is that they are doing their own duty. But we are so foolish that in order that we may live, it is to them that we are weeping making representations. The English are laughing in their sleeves and are greatly reassured at our foolishness.

The *Daily News* of the 25th December last says that the Moderates have acted properly in having stood against the Extremists at this terrible time for the country. The mere fact that the *Daily News* supports the action of the Moderates, should lead us to suspect that the Moderates must have begun some work which was injurious to the country. The Moderates are eager to make the entire country a suppliant for the Englishman's mercy, depriving it of self-reliance. We have already said that we cannot live on the Englishman's mercy; so the Moderates are dragging all India into the jaws of death. Seeing death staring them in the face, the Extremists are summoning all, so that India, abandoning mendicancy, may stand on her own legs. This is what constitutes the difference between the Extremists and the Moderates. The mere fact that the Feringhee newspapers are crying bravo to the action of the Moderates should put the Moderates somewhat on their guard. One will be lost, both temporally and eternally, if one allows oneself to be misled by the infatuation for the Feringhee.

The kind of love and mercy towards ourselves which we see the Feringhee displaying has made it hard indeed for us to save our lives. There is no lack of sympathy for us in the Feringhee either. While in consequence of the famine, we are dying and dying with our sons and daughters, not knowing what to eat; the Feringhee dances and sings and spends his days in great mirth. When we make our tale of sorrows known to him, he mocks us and tells us to eat the leaves of the trees. This is the kind of our relations with the Feringhee. That

is why we say—" You, Moderates, do not try to sink India in the bottomless waters of the sea for all time. There is time yet. Applying your ears, listen once to the cries and distress of the men and women of India, and try to stand on your own legs. You have wept ever so much at the Englishman's feet for twenty years: have the sorrows and hardships of your fellow-countrymen abated ever so little (thereby)? If we run after the Feringhee, the world will laugh at our stupidity, the Feringhee will laugh in his sleeves, and the people of India will certainly die. That is why we say—' Be warned while there is time yet.'"

NAVARAKTI,
Dec. 26th, 1907.

106. In a leading article the *Navasakti* [Calcutta] of the 26th December

has the following :—

The horns of the dilemma.

The *feringhee* newspapers are in a dilemma,

unable to choose which line to take up. At first they raised a cry against a supposed sedition. But the blow they thus aimed at the *swadeshi* agitation rebounded on themselves when the English capitalists were scared away from investing money in India. The *feringhees* then began to sing a different tune, saying that the whole country was as calm as the Pacific Ocean. Our good friends would much like to give trouble to the Indians; but whatever line of action they may take up, they are thwarted. They would have been glad to ascribe some political significance to the attempt to wreck the Lieutenant-Governor's train and to the attack on Mr. Allen but for fear of scaring away English capital from India. Our *feringhee* contemporary, the *Indian Daily News*, professes to see nothing political about the attempt on the life of Mr. Allen; but at the same time it flings a shot at the Extremists whose fiery speeches are, according to our contemporary, likely to throw weak minds out of balance. Our reply is that the language of persecution is more expressive than that of lectures. The orators, while strongly criticising the doings of the Europeans, keep their audience within bounds; but there are no limits to the length to which people can be goaded by the language of persecution. All that have happened have been incited by persecution. To try to check any party without going into the cause of discontent is like trying to put out fire by petroleum. This is the nature of things, and history bears testimony to it.

HITAVADI,
Dec. 27th, 1907.

107. The *Hitavadi* [Calcutta] of the 27th December says that it appears

Flogging as a mode of punishment.

from the haughty manner in which Mr. Morley has replied to the representation of the Humanitarian

Society of England in the matter of flogging as

a mode of punishment that the hope expressed by the *Morning Leader* that Mr. Morley will stop the practice of flogging in Indian courts will never be fulfilled. The Government of India, infatuated as it is with the pride of power, stands as firm as the Himalayas against every form of beneficial administrative reform.

MHIR-O-SUDHAKAR,
Dec. 27th, 1907.

108. A correspondent of the *Mhir-o-Sudhakar* [Calcutta] of the 27th

Hindus represented as permanent enemies of Musalmans.

December in the course of a long contribution to

it writes :—

Who are the idol-worshipping Hindus to us? From the very birth of the Musalman faith to the present time, the Hindus have always been the enemies, the arch-enemies, of the Musalmans killing their lives and destroying their religion and property. Leaving aside the old tales of ancient times and the accounts of their countries, it is impossible for one to put in writing the amount of harm that the rebellious and ungrateful Hindus have done to the Musalmans. The Musalman Empire in India was destroyed because it put trust in Hindus and allowed itself to be beguiled by temptations held out by Hindus holding high places in the administration of the country.

MHIR-O-SUDHAKAR,
Dec. 27th, 1907.

The zamindars and the cultivators.

109. A correspondent of the *Mhir-o-Sudhakar* [Calcutta] of the 27th December says that one of the reasons why Lord

Curzon partitioned Bengal was that in Eastern

Bengal the zamindars were supreme and used to

oppress their tenants by compelling them to pay large fees for mutation of names, to pay rents at enhanced rates to give up their old titles and give kabuliyaats, to pay abwabs, etc. Do the reports of public officers or the writings of the press ever contain a true account of the real condition of the cultivating class? They do not, because of the paramount influence of the zamindar class. Who compels cultivators to admit false criminal charges and

give false evidence, and who breeds quarrels between fathers and sons, and husbands and wives among them?

110. Referring to the controversy now raging about the ideal to be adopted by the Indian National Congress *Swaraj* or colonial self-government. the *Navasakti* [Calcutta] of the 27th December writes:—

Mr. Dadabhai Naoroji last year hoisted the flag of *Swaraj*, but did not circumscribe *Swaraj* by interpreting it in the way in which it is now sought to be interpreted. There have arisen in the country many persons who, like Mallinath, the father of commentators, are trying to explain the true significance of *Swaraj*, which, according to them, means "colonial self-government," or in other words a delusion, pure and simple.

If the "Moderates" object to the *Swaraj*, why do not they leave it alone? Or, if an English term possess so much charm, why cannot the expression "Home Rule" be substituted for *Swaraj*?

There is a vast difference between British India and a British colony, which should not be lost sight of. The British colonies are members of a Greater Britain for membership of which ethnical unity is an essential condition. Turgot said that colonies were like fruits which adhered to the parent tree as long as they were not ripe. A few educated Indians have now raised the cry that the English should grant colonial rights to India. A more foolish and absurd demand cannot be imagined. India must first be a "colony" —the 300 millions of blacks must die out from famine and plague and the country inhabited principally by the English before colonial rights could be granted to it. Where would the "Moderates" be then? If they imagine that though no colonists themselves, they would beg for colonial self-government from the English and get it, the world would call them, not fools, but lunatics. The so-called boldness of those who would explain *Swaraj* without taking into consideration the sovereignty of the English would be a thousand times more acceptable and desirable than that lunacy.

You demand self-government and you assure the rulers of the continuance of your help and co-operation even after you have obtained it. The English will not be so simple as to be led to part with their valued possession by your promise of co-operation. But if you separate from them and establish *Swaraj*, you can lend your co-operation and alliance to them just as Japan is doing. Why should the English throw away that treasure of colonial self-government based on a common nationality, which they have established at so much trouble and sacrifice, merely because you tamely ask for it in a nasal tone?

111. The *Samay* [Calcutta] of the 27th December sympathises with

The attempted assassination of Mr. Allen, and agrees with the *Indian Daily News* Mr. Al in seeing no political significance in the affair. It strongly protests against the insinuation of the Empire imputing the crime to the National volunteers of Dacca, and suggests that these so-called friends should be taught a lesson by the Government.

112. The *Samay* [Calcutta] of the 27th December writes:—

Poverty as the cause of the unrest in India. It is the chronic poverty of the people of India, numbers of whom are now dying of starvation while many others are compelled to live on wild shrubs and leaves, which are the causes of the present unrest in India. Englishmen, however, pretend not to understand this because it is to their interest to seem to remain in blissful ignorance about the miseries of Indians.

113. In reporting the petition of a Chinese merchant to the Chinese Govern-

State protection of home industries. ment for State aid for the extension of home commerce, the *Bangavasi* [Calcutta] of the 28th December remarks that it is all reasonable in a free country. In India for want of the help of the Government the weavers are being ruined and Manchester cloth is being sold; no improvement is made in the cultivation of rice and wheat, while thousands of rupees are being spent from the public Treasury for improving the cultivation of indigo.

114. Regarding the proposed Clive Memorial, the *Bangavasi* [Calcutta] of

The Clive Memorial. 28th December says that some ultra-loyal Indians may have subscribed to the fund, but no real

NAVASAKTI,
Dec. 27th, 1907.

SAMAY,
Dec. 27th, 1907.

SAMAY,
Dec. 27th, 1907.

BANGAVASI.
Dec. 28th, 1907.

BANGAVASI,
Dec. 28th, 1907.

patriot will contribute to it. Clive conquered India by deceit and policy; by the partition of Bengal Curzon has wounded the feelings of millions of Bengalis. This Curzon is desirous of perpetuating the memory of Clive. With what face can he expect the sympathy of Indians in raising the memorial?

BANGAVASI,
Dec. 28th, 1907.

Re-admission of the *Justice* into
India.

BANGAVASI,
Dec. 28th, 1907.

115. In reporting the order, re-admitting *Justice* into India, the *Bangavasi* [Calcutta] of the 28th December asks why the order against the *Indian Sociologist* has not been cancelled. Is it because it is run by an Indian?

116. Regarding the cry against European ladies attending *Nautch* parties, the *Bangavasi* [Calcutta] of the 28th December observes that those who show the height of good taste in ball parties are now turning up their noses at the dances of the Indian dancing girls.

BANGAVASI,
Dec. 28th, 1907.

117. The *Bangavasi* [Calcutta] of the 28th December asks the people of India to give up begging favours from Englishmen, and to learn to stand on their legs. It is idle to expect that Englishmen will ever give Indians

all that they ask for, for what the Indians think as their just rights may not be thought such by Englishmen. Besides, if Englishmen were noble-minded, they would not have distrusted Indians. It is the narrowness of their mind which has led Englishmen to disarm the Indian people, to try to kill the *swadeshi*, to deprive Indians of any share in the administration of the country, and to disregard Queen Victoria's Proclamation. But let Englishmen do what they think best, the people should do their duty, and not be tempted by the charm of Western life. Englishmen must rule India so long as they are destined to enjoy that privilege.

BASUMATI,
Dec. 28th, 1907.

118. Commenting on Mr. Justice Chatterjee's address to the Convocation of the Punjab University, the *Basumati* to the Convocation of the Punjab [Calcutta] of the 28th December has the following :—

The Britons are not gods; they cannot forget their self-interest and become philanthropists in India. It is no wonder that they should want the Indians to quietly submit like dogs to their irresponsible rule. But we are grieved to find this selfish policy of the foreigners supported by some of our countrymen who have been raised to eminence by British favour. We can disregard the opinion of the selfish Briton, but should not make light of the teachings of these "saints" of our country, for the people might follow their advice like the light of a will-o'-the-wisp. Taking the circular of the Government for his precedent and basing his hopes on the assurances of sympathy by Sir Denzil Ibbetson, Mr. Chatterjee advises the students to refrain from taking part in active politics. We hold Mr. Chatterjee in high regard, and we are sorry to hear such things from him.

BASUMATI,
Dec. 28th, 1907.

119. The *Basumati* [Calcutta] of the 28th December condemns the exclusion of a boycott resolution from the Congress programme, seeing that, as is conceded, boycott is merely another side of *swadeshi*.

BIHAR BANDHU,
Dec. 28th, 1907.

120. The *Bihar Bandhu* [Bankipore] of the 28th December has a parody containing the requests of the Moderates to the King-Emperor, Mr. Morley and Lord Minto for

swaraja, the bestowal upon them of the high Government appointments, help in the development of their industry and commerce, the remission of taxes, and for the prevention of export by levying a heavy duty on the imported articles.

HOWRAH HITAISHI,
Dec. 28th, 1907.

121. The *Howrah Hitaishi* [Howrah] of the 28th December writes :—
"Terrible famine extending over (all) India." The hideous shadow of a severe famine has fallen over the whole of India. This time we have not yet received any intimation that measures of relief proportioned to the dimensions of the evil are being arranged for. Even to discuss this matter in detail is now held to be a great sin and a terrible crime in the estimation of the officials.

We observe that from the day and in the measure in which the tide of commerce has been gradually coming into and extending over this country, even from that day and in that measure have our arts and commerce, even handfuls of our food been gradually drying up. From the day and in the measure in which the British Empire has been firmly taking root in this country, even from that day and in that measure have sorrows and mishaps, scarcity of food and famine in every house and wailing come to be our constant companions. From the day and in the measure in which the burden of taxation has been gradually increased in proportion to the foreign multitude, even from that day and in that measure has the strong grip of starvation, semi-starvation, infectious diseases and the plague been increasing in this country. From the day and in the measure in which the duty of governing this country and the heaps of coin in it have been placed in the hands of foreign officials and merchants respectively, even from that day and in that measure has the path of our extinction been opened up. We are prepared to prove all this to the letter.

A century and-a-half ago, India's condition was such as to make it appear like a dream-land now. Say now what worthy fellows they were who coming into this country by fraud, force or cunning, made it in such a short space of time an industrially backward and a permanently agricultural country? Tell us truthfully Englishmen, if it was not you. Have not you, adopting the practice of leeches, thrust the two mouths of your commerce and dominion deeply into the heart of this country and sucked all its blood out? Lay your hand on your heart and say if you have at any time spent on the unfortunate people of this country a thousandth part of the effort and money which you have laid out in order to make your own countrymen strong and healthy, skilful in arts and commerce.

What other such great and highly prosperous Empire awaits destruction in this fashion having been in so short a time worn out with decay, thinned by disease, reduced to a mere skeleton for want of food?

It is you who have gradually made this country pre-eminently an agricultural one and destroyed the highly developed arts and commerce of India for which she was always known. When after repeatedly placing obstacles in the way of Indian commerce, you gained your ends, you proclaimed free trade and so set in a strong inflow of foreign commerce into this country. And by that means you are draining away all the money of all classes of people in this country. Furthermore violating your promise of the permanent settlement you have not shrunk from imposing the Road and Public Works Cesses. No matter whether there be famine or misfortune, or plague, or a wholesale destruction of the population, this drain never ceases. Rather, in addition, the terrible attractive force of official calls for subscriptions for darbars, memorial buildings, feasts, dances, presents, etc., are smashing up the bones and ribs of the Princes and wealthy community of this country and satisfying the official desire for luxury.

Whither goes all the money (we contribute by way of taxes)? How is it spent? In discussing these questions we learn after enquiry that on account of the home charges, i.e., the support of the raj sarkar in England and the excessively high salaries, *batta*, and exchange (compensation allowance) of the European officials, heaps upon heaps of money are daily passing away into a foreign land. Moreover immense sums of money are being wasted in the collection of the munitions of war, on the up-keep of unnecessary additional soldiers, etc. The reader has now got acquainted with the draining process of that mouth of the great white leech which is called the Empire. Let him now get acquainted with the other mouth which is called the commerce. What the unfortunate cultivator, labourer, artizan, middle class man in the service, small trader, so-called rich men like zamindars, mahajans, etc., have left after paying up the excessive taxes, is spent on cloths, salt, sugar, bangles, umbrellas, shoes, soaps, cigarettes and other necessary and unnecessary articles of every day use and luxury. Furthermore many of them fall into debt and are harassed in having to support their families and responding to calls for subscriptions.

There may be famine in the land or plague, all Indians may wail because of starvation and semi-starvation, lakhs upon lakhs of lives may be lost, but still it has become impossible to stop the flow of the free trade of the foreign merchants.

Has Government even when it sees that there is a serious chance of the stock of food-grains in the country proving inadequate, that people are waiting for death for lack of money, been seen in any way, in any degree, to take measures for preventing the draining away of the food-grains? Not to speak of any remission of the taxes, has their realisation been postponed even for a few days?

It often becomes difficult to refrain from laughter at being told of the arguments and the measures of the officials in regard to these matters. As examples thereof may be mentioned the killing of rats with the object of stamping out the plague, the expedition against the mosquitoes in order to root out malaria from the land, the extension of Railways in order to prevent famine, the importing of food-grains from Rangoon or America, in order to meet a scarcity of food-grains in the country, instead of stopping exportation. The system of making agricultural advances or doling out grants and not preparing, for fear of injuring their own interests, for the adoption of genuine measures for the prevention of famine, is also not a small matter for ridicule either.

While we have no objection to any legitimate effort being made in order to get assistance from Government in connexion with the famine we are now faced with, we hold it to be our bounden duty simultaneously to provide for a national system of relief, and thereby show self-reliance and sympathy with our fellow-countrymen. As the Government often opens subscription lists in aid of famines, we believe if the National Congress makes the effort it will be more successful.

To conclude, let everybody remember that foreign trade and a foreign arbitrary system of government are the radical causes of our present sorrows, misfortunes and famines. And to right these, there is no other way but adherence to *swadeshi* and self-reliance. Otherwise merely to look up to Government for help would almost be the same thing as placing one's child in the lap of Putana (a female Rakshasi) and remaining without anxiety.

NAVASAKTI,
Dec. 28th, 1907.

122. In a leader the *Navasakti* [Calcutta] of the 28th December has the following:—

Reconciliation is impossible.

Indians have known, and are coming to know, their own country. It is impossible for the people of the present age to remain in their own country as weak men dependent on others. Hence a contest between the strong foreigner and the weak Indian is natural and inevitable. This natural contest is not one admitting of settlement, and an attempt to settle it will only put more venom into it. A settlement is impossible so long as Indians do not become strong in their own country.

In the course of his speech at College Square the other day, Mr. Nevinson said that he hopefully looked forward to the future nationalism of India. The word "nationality" cannot be translated into Bengali by one word. In consequence of living together in the same country, people come to have many common interests and necessities, the pursuit whereof brings about a sort of social union; and it is this union and the fact of this residence in the same country, that lead to the birth of nationality. To consider a particular country as permanently one's own, to resign oneself to the water, air and soil of that country, and to live in it for generations,—these are the things which constitute the main ingredients of nationality. It is from this sentiment of nationality that all other sentiments flow. This is the main spring; for newer and newer ties of union come to be formed amongst people who cling together to the same country thinking it as their own. Hence in order to translate the word "Nationality" into Bengali, the word *swadesh* (i.e., one's own country) should be used. When "Nationality" implies a sentiment, it may be translated as *swadeshi-dharma* (i.e., cult of nationality), or *swadesh-niti* (i.e., principles of nationality); but perhaps the word *swadesh tantra* (i.e., National Government) keeps intact at all times the sense of the English word.

Do those people who, like Mr. Nevinson, cherish the hope of the establishment of a national government in India, think that their hope can be fulfilled without a great clash taking place? Barring a contest, they have not as yet clearly defined the path by which they want to lead the Indians towards the achievement of this object. One day John Morley clearly stated, backing up the statement with three solemn asseverations of its truth, that in India the foreign power must be kept strong. Do these Liberals take us to be such

fools as to be led by their words of hope into the belief that national government can be established in a country even under the protection of a foreign rule?

There is no difference between the national government in England and Australia. A son goes to a foreign land for service, and although he establishes a separate house there, he is still united to his father in family and worldly ties. He is still a member of his father's family. An Australian Englishman, although he settles in a new land, has come out in the world after he has been nurtured and nourished into manhood on the lap of England. Wherever he goes, England is sure to receive at his hands the respect due to the land of one's birth. This kind of development of nationalism in English History has set a new tone in this world. Wherever one and the same nationality spreads there the same ruling power may operate. But it is impossible and unnatural that there should be the same national government, or the operation of the same ruling power, both in England and India. The State can naturally exercise its power through the channel of the same nationality; but to try to make the same power operate elsewhere is unnatural.

Though as yet national government has not been able to establish itself in India, it is, in point of the firmness of its foundation, in no way inferior to the national government existing in any country in the world. Of the writers of our country the late Babu Bhudeb Chandra Mukherjee has written on the subject of Indian nationality or the strong foundations thereof. He has shown that in India for ages past the main ingredients of national government have begun to coalesce and entire history bears testimony to this evolution. A compilation of the history of this national government shows that the special characteristics which Providence himself has imparted to Indians, make it impossible for them to keep up their own manliness under foreign rule. The more the Indian is realising his own special characteristics the more is he being mixed up in a contest with the foreign ruling power; and the more he is leaping into the struggle, the wider is his manliness being awakened as it were out of a sleep of ages.

Those who advocate nationalism must now welcome that struggle. In India the struggle between nationalism and foreign rule is inevitable and beneficial. There is no hope of the firm establishment of national government in this country so long as there remains in it the last vestige of the influence of foreign rule. Foreign rule is to be avoided by us even if it leads us to salvation; and nationalism is to be welcomed by us even if it may bring us nothing but persecution and death. It will not do to disbelieve that struggle which Providence has announced with an auspicious blast of the conch. We may cherish and worship it in secret, but it is to this alone that we must resign ourselves.

While standing on the door of the Indian National Congress, we are recalling this struggle. The Indian nation can never remain dependent on another nation: there is a great difference between India and Australia or Canada. Besides, India also has a history, she also has an ideal to pursue which has been ordained by Providence, and there is for her also a high place in the present-day world. Blinded by the temptation of effecting a settlement, it will not do to sacrifice all this. The contest is inevitable, even the Creator himself has not devised any other means for awakening (latent) power. It is collision which awakens power. All power lies in unity. But there is no necessity for entering into a treaty with what is opposed to nationalism; for those of our countrymen who are to-day opposed to nationalism, will be swept away by the current of time to-morrow. Those that are rotten are but dead, and why should the living come to terms with them?

123. With reference to the suggestion made by a party of advocates of

State aid in the matter of the removal of social abuses. social reform in India that the practice obtaining

in the Madras and Bombay Presidencies of consecrating a class of girls to service at the temples under the name of *Devadasis* or *Muralis* should be declared illegal as tending to promote immorality, the *Sonar Bharat* [Howrah] of the 28th December writes against calling in the assistance of the State to remedy social evils, as tending to promote habits of dependence amongst a subject population and impair the strength of Hindu society.

Sonar Bharat,
Dec. 28th, 1907.

SONAR BHARAT,
Dec. 28th, 1907.

124. The *Sonar Bharat* [Howrah] of the 28th December writes that people, when they are near their fall, like only to hear mere hollow statements from the lips of others. The English are very near their fall, so it is natural

"Be on your guard, English men." that they should express satisfaction when they are praised and express anger when they are blamed. India is England's life and is everything to her. No matter how much thick-skinned Englishmen may resent the idea, it is a definite truth that English rule in India will never be permanent: it is neither the Indians nor the Russians who will expel them from this country: it will be in consequence of the famine and plague which spring from their unjust and crooked government and of their tyranny that they will have to leave this country. This famine, plague and tyranny will assume such a terrifying aspect that they will not be stamped out in spite of all the efforts of the English, and as result thereof, India will seem to them a fruitless burden.

Compare the present with the past. When there were no railways, steamers or large telegraphic stations, all Bengal was well governed by one Lieutenant-Governor with the assistance of a Chief Secretary and two assistants. And now, although there are railways, steamers and telegraphs all over the country, and instead of one Secretary there are a dozen very highly-paid Secretaries and Under-Secretaries, Bengal cannot be governed unless it is split in twain. Between the old English administration and the present one, the difference is as great as that between heaven and earth! What a fall!!

The partition of Bengal alone proves that the present-day English administrators have arrived at the lowest stage of weakness, incompetence and degradation. A youthful Viceroy who lacked all political experience and whose heart was full of meanness and various other bad qualities, proposed this measure. In the old days Mr. Beames was degraded and Sir Lepel Griffin was made to resign his post, because certain illegalities of which they had been guilty had been exposed by certain Indian journals. But now-a-days if even all the journals in the country combine to blame an official of ever so low a degree, the authorities, far from punishing him, promote him, and thereby furnish a living illustration of meanness. It is excessive weakness and incompetence on the part of the authorities which is the principal cause of this. Indeed, they have become so weak that in order to punish the Hindus they seek the help and protection of sycophantic Nawabs like Salim-ul-lah and of *gunda* Musalmans.

The manner in which the authorities now-a-days go about hunting for sedition reminds one of the speech which Dr. K. M. Banerjea made as a student to the Governor-General of the day who had gone to visit the Hindn College. Dr. Banerjea declared on that occasion that if the English did not govern this country properly, the people would be compelled to expel them from it by some means or other.

What did the Governor-General do on hearing this speech? Did he get Banerjea handcuffed by an Inspector Aldridge, B. Gupta or Purna Lahiri of the time? No; he only smiled and remarked that expelling the English from India was not so easy as he (the speaker) imagined.

Now-a-days officials have become so timid that they are terrified if they see natives of the country reading *Justice*, the *Gallic American* and the *Indian Sociologist*.

The present day English officials lack capacity for governing, courage, system; so that if plague, famine and tyranny get the upperhand, it will not be the Indians alone who will be involved in ruin, but the English also will be involved in that ruin. They will lose India, and so lose their dignity in the eyes of the other nations on earth, and will die of starvation. If, therefore, you wish to be saved, Englishmen, be on your guard even yet.

YUGANTAR,
Dec. 28th, 1907.

125. While speaking of its own position and financial troubles, the *Yugantar* [Calcutta] of the 28th December says:—

The condition and mission of the *Yugantar*.

It may be asked what interest has the public got in the publication of the *Yugantar*? That national independence which is necessary as the chief and fundamental means of removing the sorrows and poverty of India and bringing a glorious era of happiness to the land, to preach to the community the great message of this

independence, to guide the walkers on that path and constantly to hold before them that great ideal so that they may not lose sight of their mark, it is the *Yugantar's* mission to do this work without ambiguity or fear. And for this the conductors of the *Yugantar* are ready to apply all sorts of personal capabilities (as, for instance, labour, and the suffering of imprisonment and other forms of persecution), but for financial strength they have no other means left than to appeal to the friends of the *Yugantar*.

126. The *Yugantar* [Calcutta] of the 28th December has the following:

The people's duty, or the present problem.—

YUGANTAR.
28th, Dec. 1907.

THE PEOPLE'S DUTY, OR THE PRESENT PROBLEM.

The area of the Indian Empire is 1,397,728 square miles. This vast territory is inhabited by more than 220,900,000 Hindus and Musalmans, of whom 105,188,855 are Hindu males and 32,257,061 are Mahomedan males. At present these crores of males are moving like a flock of sheep (blindly following other people like a flock of sheep).

Just as they can be roughly divided into three classes—boys, old men and young men—according to their age, so they can be divided into different classes according to the professions they follow:—

On the subversion of the eternal *dharma* (law) of caste and religious order (technically standing for Hinduism) there have, at present, arisen three classes of men under the influence of the civilisation of the Kali (Kali era) (1) men living in ease, (2) men living in distress, (3) men living by manual labour. Men living in ease—Rajas, Maharajas, the Emperor, zemindars and others of a country; in other words, rich men or great men and mendicants. As a mendicant supports his life by taking a portion of other men's earnings, exactly so do these men also. The condition of the world changes, but the condition of these men never undergoes any change. The world changes by revolutions in states, revolutions in societies and revolutions in the means of livelihood, but the means of livelihood and the career of enjoyment and luxury of these men remain permanent and for ever unchanged. The mendicant is the owner of the tender sentiment. These men are possessed of the heroic sentiment. The mendicant, when bold and strong, becomes a thief. A thief, when he gains more strength, takes to robbery. For overt robbery they get the appellations of zamindar, Raja, Maharaja and emperor. Of these the Emperor is the most powerful robber. These live in ease—for they have to do nothing but to steal and rob the things that belong to others.

With one breath, they blow off what the *praja* (subject, raiyat) earns in one year with the sweat of his brow (lit., by turning the blood of his body into water). Their royal palaces are built on the heart, the blood, flesh, bone, marrow (and) fat of the people. The *praja's* blood is their delicious drink. Every year crores of Indians die of famine. And the food that is to feed their mouths is snatched away, and lakhs of maunds of rice are every year sent to foreign countries. With the essence of this rice is prepared wine that gives pleasure to the men, living in ease. What matters it to any body whether the *praja* can work or not, or dies of famine, of plague or of malaria. The punishment in the shape of tax must be paid before sunset on the appointed day, otherwise you *praja* will lose your title (to your lands.) The earth will no longer be able to afford shelter to you. You are not fit to live in this earth. If you do not easily give up your paternal property and the rights which have come down to you from generation to generation—if you do not at a mere 'hint' leave the bosom of the earth, they will have you mixed up with the fixed air with the smoke of the gun. Standing on your heart they will offer oblations to their deceased forefathers with your blood. You have no wealth, no following, no power, no arms, no unity; why were you born in the land of India? Why did God send you to the earth? Why did the earth hold you in its bosom? Why did you not die the moment you were born? If you were born, why were you not born with a large measure of heroism and wealth? For the solution of this, question the Great Disposer of all things. Put this question to your mother country, the land of India. Ask your co-religionists and fellow-caste men for its reply. Apply yourself to self-examination. You will know that the men living in ease,

who are like malignant growths on (the body of) society are sucking your hard-won vitality away. Like a mortal disease they have violently attacked your national body.

These men wear *kaupin* (loin cloth); in other words, they all have the badge of a beggar. A mendicant wears the *kaupin* of *bhog* (enjoyment) and *bairagya* (asceticism). Robbers and others were *kaupins* marked with *bhog* (enjoyment) and brute force. A king (?) robs the *praja* of everything he possesses on the pretext of protecting him. A mendicant thinks of filling his stomach under the pretence of religion. And these men, when they set out in search of prey, wear a garb suggestive of altruism. The robber appears, in disguise, at the door of a householder and introduces himself as a traveller wanting shelter (*atithi*). Saying this he throws dust into the eyes of the householder by relying on his religious faith, and escapes after robbing him of his everything. The zemindar will say, You live on my land ; you see that plot of land marked "A", I purchased it from such and such a rich man (*lit.*, owner of the quarter) on a certain day and I am entitled to it. So that, as you are living on land possessed by me, you are my subordinate. I can do with you just as I please.

Your good or harm lies in my hand. I take taxes from you and protect you. The King will say :—I am your protector, I dearly love my subjects; I shall maintain you as I would maintain my children, so give me taxes. The Emperor will say :—I have conquered the earth with the seas with the strength of my arms—I am the lord of this earth, the seas. Rajas (kings), people, minor chiefs, all are under my control. To obtain my favour is what they look upon as their highest aim in life. They take pride in imitating my habits and my conduct. I can make them "great," "small" or anything, just as I desire, and so can I make you, too. They have been conquered by me, whether by wile or by force. So I have conquered you too. You accept those words with your head bowed down. But you do not judge with discrimination. "Who has conquered whom?" (Conquered) you ? Never. It is impossible to defeat this unconquerable, unopposed, unbounded power of the people by strength of arms, by the strength of the sword or by the strength of guns and cannon—by any force whatever. Through fear that thievish power never faced you. Had he come before you, all the strength and power of the robber would have been consumed, like a heap of cotton, by your very glance. The oppressive power of the enemy never dares to face the power of the people, and shall never face it. The enemy wants to keep your intelligence hidden under a spell. Constant effort is being made in order that you may not see your own strength. The enemits have put you to sleep in a house and then set fire to it. This fire is about to consume your *dharma* (religion), *karma* (duties) and *asram* (religious orders). Whoever tries to awaken you, whoever desires to save your life, him finding alone the enemies oppress, persecute, imprison and kill. The fear lest you should awaken, and your glance, fierce like the fire consuming the three worlds, should destroy them and the race of enemies constantly haunts them.

Through fear of this danger they are of their own initiative adopting various remedial means. The race of enemies is constantly in alarm and perturbation for fear of your awakening. Do you believe that those, who are in such fear of your mere awakening, have ever, can ever, or will ever defeat you in the field of battle ? If you awaken, you will see that the enemy will never dare to face you. Indian people, believe what I say. I am not saying anything which is condemned by your eternal *shastras*. It is the *shastras* which are your real well-wishers. The exposition that I have given of your strength has not been given in jest. (It is) the fruit of deep thinking and careful observation for a long time. (It is) the glowing picture drawn by history, so, you simple-minded people, believe it, your strength is unconquerable, unbounded ; there has never taken place a face-to-face fight or any other sort of friction between you and the oppressive power. Those (powers, by defeating which and bringing which under subjugation the aforesaid power claims taxes from you, makes you a beggar of the street by taking in the shape of taxes, everything you have —those defeated powers are not righteous, spirited and possessed of a strength and heroism, and are unfit for (the work of) protecting society, protecting the people and protecting religion. So that, can you call

yourself defeated when those spiritless selfish Rajas, Maharajas and zemindars are defeated ? If those cowards, who are given to enjoyment and luxurious living and have fallen away from their religion, acknowledge subjection under the influence of selfishness and out of love for their worthless lives, for what reason should you acknowledge subjection with them and jeopardise your religion ? Kill the destroyer of your religion. Kill him who throws obstacles in the path of your duty and religion, no matter whether he is rich or poor, a zemindar, a raja, or officer of Government or an Emperor. Never acknowledge subjection. Do not swim with the current (like sheep blindly following the lead of another), and honour beasts as gods. Are you not men ? Are you not the descendants of Bharadwaj, Vashistha, Angira, Bhrigu ? Will you, who are men born in the Aryan race, bow your head before brute force ? Sons of Brahmans, who follow the *Varnasramdharma*, will in this time of great danger, take to the profession befitting perilous times,—Brahmins should take to the profession of a Kshatriya. Instead of having recourse to servitude *hī*, the work of a dog, they should take up the sword.

"When attacked, either by the sword or by the kick and not by the work of a dog."

Under the influence of *Kali*, the king who would protect *varna* and *asram*, has vanished from the land of India. So that, O ye oppressed people of India come forward to protect each his own *asram*. In these terribly bad days you have no other means left than this.

Ye vast multitude of people who are eligible to the religion of *varna* and *asram*; it is you who are the emperor of this Indian soil of *varna* and *asram*. Look there, from the mendicant and thief to the emperor, every one is seeking favour at your door. A mendicant's prayer takes the form of importunity. (As for) thieves, robbers, zemindars and the emperor, they appropriate the money earned by you by hard labour, some by force and some without your knowledge. Simple-minded as you are, you supply with their means of livelihood these men who like parasites live by taking gifts or others without discriminating between importunities, rights, force, oaths, etc. If on any particular occasion you refuse to pay what is called their share, they take it by force. On such occasion you are *praja*; you ought to judge whether they really desire the well being of the *praja*. Are those men, who live on deceit, really entitled to get their shares ?

127. The *Yugantar* [Calcutta] of the 28th December has the following :—

The *Yugantar* AND THE *Englishman*.—Our great well-wishing contemporary, the *Englishman* of the 20th December, Friday last, writes :—

*YUGANTAR,
Dec. 29th, 1867.*

"The *Yugantar*" newspaper which was twice prosecuted for sedition is now an enlarged sheet issuing every week and claiming an enormous circulation. It appears that the same pen or pens write for the paper, though the old conductors are now in prison. Large quotations are made from the Hindu *Shastras* showing how Krishna advised Arjuna to wage war for *Dharma* or Law. It is stated that although the present conductors are again ready to go to jail, the same old writers will continue their contributions and the tone of the paper will remain the same. No one knows who the writers are. The paper writes in its last issue :—"Gridra (vultures), jackals and dogs are tearing away the heart of your mother (country) : when will you awake if not now ? The mother is still kind and still enormously rich. These riches you can enjoy. But without courage you won't be able to save the riches from the hands of robbers. Excel in the art of handling weapons and run riot in the sweets of war..... The big places of the zamindars and *Firinghis* with their worthless tinselry have been erected at your expense. They are your handiwork. By the force of your arm they can be built up or levelled to the earth."

Commenting on the attempt to derail the Lieutenant-Governor's train the paper writes :—

"Various men are spinning various theories, but our conviction is that no human being had a hand in the affair. It was God's signal which He gave with His pointing finger."

The *Englishman* says :—The *Yugantar* is a newspaper; but we say—the *Yugantar* is not a paper, but a spirit; contemporary friend, at the sight of the itching of your body, has commenced the itching of (the body of) the Police also.

The Police has again begun (its) oppression on the *Yugantar*. On Tuesday last the police carried away property worth many rupees from the press in which the *Yugantar* used to be printed. At this another gentleman, who kindly used to allow the *Yugantar* to be printed in his press, has been put to great loss. The career of dacoity of the evil-doers, which began in 1757 A.D., has not yet ended.

The *Yugantar* has not appeared in the field of action from a business instinct. The great God alone who is the Ordainer of success, knows how far its object has been fulfilled. Brother Bengalis, it is for you to judge how long the *Yugantar* will have to suffer oppressions and loss in this manner. The *Yugantar* is destitute of money. If it becomes destitute of the strength of men (workers) this work will not proceed any more.

Heroic youths of Bengal, who are fond of the *Yugantar*! How long more will you remain standing and see (remain idle spectators of) this oppression and persecution with eyes bewildered with fear? It is you who must save the honour of the *Yugantar*. You will have to judge of so much oppression!

The *Yugantar* is a paper, (they) can stop it by force; (and that they) will do. We know this matter. But how will (they) turn the current of thought of the entire nation, will anybody send the whole nation to jail? Is this, Englishman, your desire?

"Thought once unfolded can never sleep." The power of thought has awokened. It is certain to be manifested in action. It is your books which write (say) this. History testifies to the fact that by oppression the power of a subject people is increased. You are educated, civilised, so much versed in politics,—why are you making such a great mistake even after knowing and hearing all this? (We) give a short example—in the time of the Sepoy War you could not keep that couple of handfuls of sepoys under control. And this, what an immensely big affair. Have you, friend, totally forgotten the story of the Sepoy Mutiny? That did not happen very long ago. This is why we say, read once again the history of the world. Send your officials, for some days more, to read in the history class. After that criticise the matter of the *Yugantar*. Else, do not rave like a mad man. Do not hold out the threat of imprisonment. We have nothing to gain or lose, we are not even frightened by the fear of death. Remember it is a new era. Even if the name of the *Yugantar* is changed, it is a change of *Yuga* (era) that it will bring.

BANGAVASI
Dec. 29th, 1907.

128. The *Bangavasi* [Calcutta] of the 28th December wonders if Messrs. Keir Hardie and Nevinson are the emissaries of those English capitalists who, according to *Capital*, have been scared away by the cry against sedition.

BIHAR BANDHU,
Dec. 29th, 1907.

129. The *Bihar Bandhu* [Bankipore] of the 29th December is highly gratified that the people of Bengal are according every patronage to the family of Babu Bepin Chandra Pal, now a prisoner in Jail, and remarks

that indeed the Bengalis are as much attached to their country in various other ways as they are in their agitation for the *swadeshi*.

DAILY HITAVADI,
Dec. 29th, 1907.

130. Speaking of the cry against so-called sedition raised by the officials and Anglo-Indians, the *Daily Hitavadi* [Calcutta] of the 29th December remarks that any adverse criticism of the Government is now branded

as sedition though no one has as yet tried to create any revolt against the British Government. Even if any one requests another to eschew foreign goods or to purchase indigenous articles, the officials instantly find sedition in the act and punish the person so requesting. Mr. Keir Hardie, Dr. Rutherford and Mr. Nevinson, who found no sign of sedition in India, would have found the country teeming with sedition if they had derived their information from the officials.

JAGARAN,
Dec. 29th, 1907.

131. In a leading article the *Jagaran* [Bagerhat] of the 29th December writes:—

Freedom of the press in India. Rulers whose interests are opposed to those of the ruled cannot claim either to guide public opinion or to limit the expression of it. In India the freedom of the press was not taken away even at the time of the Mutiny. But since the *swadeshi* movement the Government are persecuting the press.

132. In a leading article the *Jagaran* [Bagerhat] of the 29th December remarks that to unite India is a difficult task owing to differences of race, language and religion. The National Congress has been trying to unite the Hindus and Muhammadans together, but this attempt has failed. Again, a breach has been created between Moderates and the Extremists. In a free country there must be parties in politics; but in a subject country like India all should unite in the cause of the Motherland.

JAGARAN,
Dec. 29th, 1907.

133. The marginally noted journals describe in detail the incident of the Goalundo Railway station relating to the attempt lately made by some ruffians to assassinate Mr. Allen, the Magistrate of Dacea. Both the papers note that Mr. Allen was apprised of a plot against his life, and that it was to avoid this that he mortered from Dacea instead of travelling by rail to the Railway Station Narainganj.

HITWARTA
Dec. 29th, 1907
AND
BANGAVASI,
Dec. 30th, 1907.

134. Referring to the State dinner recently given to the Native veterans of the sepoy mutiny of 1857 at Lahore, the *Hindi State dinner to the Native veterans of the mutiny.* Bangavasi [Calcutta] of the 30th December ex-claims:—

HINDI BANGAVASI,
Dec. 20th, 1907.

"Would these survivors of the mutiny have, during this feast, thought of the many innocent Indians shot dead by the English soldiers for nothing!"

135. Under the marginally noted head lines, the *Hindi Bangavasi* [Calcutta] of the 30th December exhorts the Indians to hold fast to their resolve to the *swadeshi* agitation and to make nothing of the attacks that are being made upon them to disappoint them in their enterprise. It is only their self-exertion and religious sentiment, says the paper, that will carry them on to success, inasmuch as they are now destitute of wealth which has been removed from their country to enrich the foreigner. Hence, in order to better their situation, they should rely upon themselves instead of begging patronage from the English. This will not help them in gaining their object. The English will do what they would consider as their duties, be it wrong in the opinion of the Indians. Formerly, they wished to rule India with the Indian people. But they are dead against this now, as they dislike to see the natives stand on the same footing with themselves. There is no change in the general condition of the country. It is as good as it was sixty-four years before. The Queen's proclamation as also its predecessor issued seventy-four years before it, have been, as it were, lost to the wind. So, the Indians should do their duties, just as the English are doing their own, and that in their devotion to the *swadeshi* by adoption and abstinence.

HINDI BANGAVASI,
Dec. 30th, 1907.

136. The *Hindi Bangavasi* [Calcutta] of the 30th December wonders if Messrs. Keir Hardie and Nevinson are the spies of Messrs. Keir Hardie and Nevin-
son. the English merchants who are hesitating to invest money in connection with their business in India, because of the unrest in the country, on account of the political agitation as rumoured in England.

HINDI BANGAVASI,
Dec. 30th, 1907.

137. Referring to the contemplated retirement of Professor Bipin Vihari Gupta, of the Cuttack College, the *Sandhya* [Calcutta] of the 30th December thinks it a pity that, with all the excellent qualities that he possesses, he should have spent his career in slavery under the *Feringhi* who never rewards merit in a black man.

SANDHYA,
Dec. 30th, 1907.

138. The *Sandhya* [Calcutta] of the 30th December jeers at the foolish title-hunters and the *Feringhi*. of the 1st of January when the *Feringhi* will give them a few titles in exchange for their money. It is useless to abuse silly fools like these.

SANDHYA,
Dec. 30th, 1907.

139. The *Sandhya* [Calcutta] of the 30th December is very sorry that there is now no Brahmabandhav to describe in his own happy style the recent fracas during the Congress at Surat. Brahmabandhav knew full well what

SANDHYA,
Dec. 30th, 1907.

stuff the Moderates were made of, and that is why he warned their leaders, Rashbehari and Surendranath, though all sound advice fell flat on their ears. But now perhaps a taste of the Deccanee shoe will bring them to their senses and prove to them the hollowness of their hypocrisy. It is almost a pity that the Congress is dead. The Extremists meant to model it after their own lofty ideal, but the Moderates wanted to keep it as their own permanent zemindary. Well, God has, after all, shattered their (the Moderates') pride. In a sense, it is well that the Congress is no more. It was only a beggars' haunt, and a reflecting mirror for *feringhism*. It is on the ashes of the Congress that Swaraj will now be established, and Tilak will be the officiating priest at the ceremony.

DAILY HITAVADI,
Dec. 31st, 1907.

140. Referring to the censure passed upon Mr. Tilak and the Extremists by the *Statesman*, the *Empire*, the *Englishman*, the Anglo-Indian journals and *Indian Daily News* and some other Anglo-Indian newspapers which are now posing as the friends of Tilak.

the Moderates, the *Daily Hitavadi* [Calcutta] of the 31st December says that it is the growth of the Extremist party that has suddenly made these Anglo-Indian journals show some sympathy for the Congress which they had all along been reviling as the hotbed of sedition. Can there be a worse form of hypocrisy, knavery and meanness than this? There was never much love lost between Mr. Tilak and these newspapers, and they have availed themselves of the present opportunity of abusing him.

DAILY HITAVADI.
Dec. 31st, 1907.

The Calcutta Club and friendly relations between whites and blacks.

141. The *Daily Hitavadi* [Calcutta] of the 31st December is curious to know what sort of friendly relations have been established between the whites and the blacks as a result of the foundation of the Calcutta Club, whose meeting, held on Friday last, was graced by

the presence of Lord and Lady Minto.

DAILY HITAVADI,
Dec. 31st, 1907.

142. The following are taken from an article which appears in the *Daily Hitavadi* [Calcutta] of the 31st December:—

The Congress fiasco.

We are grieved to hear the reports of the

disgraceful part played during the last Congress by some insolent youths, who made the Congress end in a fiasco. But we are much more sorry to find that, after strongly supporting the resolutions, passed in the meeting held at College Square, protesting against the partition of Bengal and advocating the boycott and national education, Babu Surendra Nath Banerjee should have changed his colours and not have discussed these questions in the Moderate Conference held at Surat. It is a pity that there is no Kavabisharad to proclaim these principles from town to town and from village to village, regardless of his own ill-health and spending half the amount of his life's earnings for this purpose. It is a pity, again, that Bengalis should have so soon forgotten all the vows that they had taken, and all that they had suffered in this noble cause. How many zamindars and respectable men have been sent to jail and persecuted in various ways, how many Hindu ladies have been outraged at Jamalpur, Dewangunge and Baksihat, how many Hindu shrines and sacred idols have been defiled by Yavanas, (i.e., the Musalmans). The oppression by Gurkhas and punitive police, the persecution of gentlemen like Babu Aswini Kumar Dutta, the dispersing of the Barisal Conference, the shedding of blood of the members of the Anti-Circular Society, the inhuman assault on Chittaranjan, the imprisonment of Bhupendra Nath, Basanta Kumar and Bipin Chandra, the flogging of Sushil Kumar, the persecution of old Maulvi Liakat Husain, the riots at Bearden Square and Sham Bazar, police oppression at Bow Bazar, the persecution of hundreds of *Swadeshi*s in East Bengal—have all these been in vain?

Was there not a single Bengali present in the Moderate Conference to raise a voice against the abandonment of the resolutions protesting against the partition of Bengal and supporting the boycott and national education? It is indeed a disgrace to the entire Bengali nation that their representatives have forgotten the persecutions their countrymen have been suffering for three years past, and that they have not joined hands with Srijut Bal Gangadhar Tilak and his followers. If Kavabisharad had been alive, we should have been spared such sights as this.

URIYA PAPERS.

143. A correspondent of the *Uriya and Navasamvad* [Balasore] of the

URIYA AND
NAVASAMVAD.
Nov. 27th, 1907.

The absence of Uriya officers
in the Public Works Department
much regretted.

27th November points out that almost all the posts in the Public Works Department are monopolised by outsiders and that the Uriyas, including the domiciled Bengalis, have no place in that department of the public service. Considering the population of Orissa and the importance of the department, the exclusion of the Uriyas is a matter of great regret. It is therefore necessary to establish a few scholarships to help the Uriyas to prosecute their studies either in the Sibpur or the Roorkee College.

144. The same paper condemns the Utkal Union Conference on the ground

URIYA AND
NAVASAMVAD.
Nov. 27th, 1907.

The attitude of the domiciled
Bengalis towards the Utkal Union
Conference.

of its having proved a complete failure. The writer demands that the leaders of the Conference should do something to provide for Mr. Mahesh Chandra Roy at its next sitting, failing which

"the domiciled Bengali community should hold aloof and direct their energies to far better purposes than playing second fiddle at the next Conference."

145. The *Nilachal Samachar* [Puri] of the 29th November regrets to note

NILACHAL SAMACHAR,
Nov. 29th, 1907.

Mad jackals in Puri.

that about three or four persons have been bitten by jackals in the Puri town. Similar accidents

are also reported to have been taking place in the suburbs of the Puri town. It is a pity that no steps are being taken to mitigate this evil.

146. The *Nilachal Samachar* [Puri] of the 29th November draws the

NILACHAL SAMACHAR,
Nov. 29th, 1907.

Measures of relief suggested.

attention of the public and the Government to the impending famine and suggests that the area

of the affected parts, the number of people living therein and the probable cost of relieving them should be ascertained without delay, that subscriptions should be raised and non-official committees formed and that an adequate sum be set apart for alleviating distress by giving effect to a good programme of relief works.

147. The same paper states that rice sells at Puri at rates varying from

NILACHAL SAMACHAR,
Nov. 29th, 1907.

The high price of rice in Puri.

three annas three pies to five annas per seer. The resources of the people are being exhausted, while

the prospect of the future is gloomy.

148. The *Nilachal Samachar* [Puri] of the 29th November states that by

NILACHAL SAMACHAR,
Nov. 30th, 1907.

Tax on the holy food in Puri.

way of protesting against a tax imposed by the Manager on the food cooked in the Puri Temple,

the *suars* or cooks of the temple struck work, causing thereby much inconvenience to the pilgrims, who had to purchase the holy food at exorbitant prices. The Manager is requested to remove the grievance.

Referring to the same subject, the *Utkaldipika* [Cuttack] of the 30th November states that the novel character of the tax has caused great dissatisfaction among the Hindu public, specially at a time when the price of rice is high. The Manager is therefore requested to take necessary steps to conciliate the discontented *suars*.

149. Referring to the speech delivered in England by Sir Henry Campbell-

NILACHAL SAMACHAR,
Nov. 30th, 1907.

Observations on the speech of
the British Prime Minister.

Bannerman, the British Prime Minister, regarding the prevalence of famine, plague and unrest in

India, the same paper observes that it would have been gratifying to the Indians, had the Prime Minister said anything about the true causes of those evils instead of simply commanding their patience in calmly putting up with them, for no good purpose can be served by a few kind and sympathetic words, not followed by any substantial deed.

150. The same paper supports the *Uriya and Navasambad* in the latter's

NILACHAL SAMACHAR,
Nov. 30th, 1907.

The ill-paid settlement copyists
and comparers in Orissa.

statement that the Government, with a view to minimise the cost of settlement operations in Orissa, has fixed such low rates for the settlement copyists

and comparers as to encourage them to hanker after illegal gratifications. This is no doubt a matter of great regret.

NILACHAL SAMACHAR.
Nov. 30th, 1907.

Objection to the appointment of a Bengali officer by the Cuttack Municipality when competent Uriya candidates were available.

Municipality for 25 years in the capacity of its Head Clerk and Accountant. This lays bare the pseudo-patriotism of the Uriya Commissioners, some of whom were present at the special meeting of the Municipality, where the patronage was disposed of.

NILACHAL SAMACHAR.
Dec. 30th, 1907.

Appeal of Banki sarbarakars against the orders of the Cuttack Collector.

fairness, which he had earned in previous appeals and has belied those expectations, which he had raised in the minds of the sarbarakars whom he had told in the beginning that they would get unalloyed justice. Each appeal should have been judged on its own merits without all the appeals being taken together. The reference to the agitation raised by Govind Rath was unfair. The consultation with the Collector behind the back of the appellants without affording any opportunity to the latter to rebut the charges and allegations made by the Collector does not speak well for an experienced and good officer like Mr. Duke. The dismissal of 20 sarbarakars on a single day by the Cuttack Collector without giving them any previous notice or warning must cause discontent and end in agitation. Had the Collector dismissed them one by one after hearing their explanations and pointing out their faults one after another, there would have been neither so many appeals nor so much delay in their disposal.

GARJATBASINI,
Dec. 7th, 1907.
AND
SAMBALPUR
HITAISHINI,
Nov. 30th, 1907.

153. The *Garjatbasini* [Talcher] of the 7th December and the *Sambalpur Hitaishini* [Bamra] of the 30th November express the demise of the Raja of Kharial. their sorrow at the death of Maharaja Brajaraj Sinha Deo of Kharial State, who expired on the 1st November last. The Raja was a Uriya scholar of high reputation and was much liked by his people.

UTKALDIPAKA.
Nov. 30th, 1907.

154. Referring to the note to be added to the rent receipt form in use in Orissa under a recent order of Government, the *Utkaldipika* [Cuttack] of the 30th November observes that in view of the already existing rules and regulations, the addition of a note to the effect that the raiyat will not have to pay any increased rent for improvements effected by him and that he will have to pay increased rent for lands found on measurement to exceed the area entered in his settlement papers, is unnecessary. Besides, it is not advisable to make the receipt form more cumbrous.

UTKALDIPAKA.
Nov. 30th, 1907.

The bestowal of honorific titles on deserving Garjati gentlemen by their Chiefs.

UTKALDIPAKA.
Nov. 30th, 1907.

155. The same paper supports the *Garjatbasini* in the latter's proposal that the Rajas of the Tributary and Feudatory States in Orissa should encourage charitable gentlemen who contribute to the public good and enterprising agriculturists and traders or skilful artisans who contribute towards agricultural and industrial improvements, by conferring titles on them, as was the practice in ancient times.

156. Referring to the working of the Calcutta Industrial Association, the same paper points out that the Association should not only send students to foreign countries to learn industries and arts, but should also take steps to provide them with work when they come back to India. In this connection not only the Association but the Indian nobility and gentry are expected to do the needful. A special appeal is made on behalf of Mr. Mahesh Chandra Roy, a native of Orissa, who has come back to India after learning manufacture of silken cloth in Japan and who is still unemployed.

UTKALDIPAKA.
Nov. 30th, 1907.

Sympathy of Indian students in Japan for the distressed in Orissa.

157. Babu Sarangadhar Das has, on behalf of the Indian students reading in Japan, written to the *Utkaldipika* [Cuttack] of the 30th November that they feel great sympathy for their distressed brethren in Orissa of whom

they have learnt more from a letter of a friend of theirs than from the Indian newspapers. It is pointed out to the correspondent that a detailed account of the state of things in Orissa has already appeared in the columns of the *Calcutta Statesman*.

158. Referring to the welcome visit of His Honour the Lieutenant-

His Honour the Lieutenant-Governor's visit to Orissa and Governor of Bengal to Orissa, the same paper observes that in view of the miserable state of

Osissa, the visit though a private one is calculated

to prove a blessing to the Province. The people are anxiously waiting to see what relief His Honour will grant to the famished people. A terrible famine is staring them in the face, and they hope that the Government will help them in this their dire calamity by rendering them every possible help. At the present moment the Revision Settlement has come down upon them with an iron hand, while the weight of the land and chaukidari taxes is crushing them down. The prices of the food stuffs are on the increase, although the present is the harvest season. All these present a very gloomy prospect of the future, and the people hope that they can never fail to convince His Honour of the approach of a disastrous famine. Such being the state of things, it behoves all Government officers to unite and prevent the evils that are sure to follow from famine. His Honour would do well to visit the cornfields and enquire into the true state of things instead of being led astray by the local officers, who are always trying to suppress the fact that there is a famine in Orissa. The great famine of 1866 that devastated Orissa was due to the want of correct information on the part of the then Government, but no such ignorance exists at the present day. At that time the then Lieutenant-Governor also visited Orissa, but was misled by his subordinates, and when the nature of the calamity was correctly understood, it was found too late. A similar attempt at suppression was made when there was a famine in Angul and the neighbouring States, but when the true facts were brought to light by the Press, the then Lieutenant-Governor deputed his Secretary, Sir John Edgar, who, with the assistance of the late Rai Nandakisore Das Bahadur, did much to relieve the people. The Government is therefore requested to take necessary steps at an early date.

159. The same paper states that there was a partial failure of crops in

The state of crops in Patia.

Patia in the last two years, and this year owing to drought the scarcity of food is felt acutely by the

residents of that place. If there be no rain in a short time, the *Rabi* crops there will be ruined altogether.

160. The same paper states that the *Beali* paddy in Rautrapur was ruined

The state of crops in Rautrapur.

owing to the high floods and now the *Sarad* paddy is withering away for want of rain. *Mandia* sells there at 12 seers, paddy at 12 seers and rice at 6 seers per rupee, respectively.

161. The same paper states that the price of rice in Puri is on the

The high price of rice in Puri.

increase and that it sells there now at 5 seers per rupee.

162. The same paper states that the Magistrate of Cuttack, accompanied

Prompt relief needed in certain specified areas.

by the Subdivisional Magistrates of Kendrapara and Jajpur, visited Hatimanda, Dalagram, Tisania, Jenapur and other distressed villages belonging to

those subdivisions. The sufferings of the residents of those villages are increasing, and they will perish if prompt measures are not taken.

163. The same paper states that the people of Jajpur are put to great

No import of paddy or rice to Jajpur and consequent difficulties.

difficulty for want of import of paddy or rice. The shop-keepers there are selling rice drenched with dew or water at 5 seers per rupee, which, when dried, weighs only $4\frac{1}{2}$ seers.

164. The same paper states that a rich Marwari merchant of Calcutta has

The liberality of a Marwari gentleman in Jajpur.

done immense good to the people of Binjharpur and other adjoining places by selling rice there at 8 seers per rupee. No one is allowed to buy more than a rupee's worth of rice at a time.

UTKALDIPAKA,
Nov. 30th, 1907.

UTKALDIPAKA.
Nov. 30th, 1907.

URIYA AND
NAVASAMBAD,
Dec. 4th, 1907.

URIYA AND NAVA-
SAMBAD,
Dec. 4th, 1907.

URIYA AND
NAVASAMBAD,
Dec. 4th, 1907.

URIYA AND
NAVASAMBAD,
Dec. 4th, 1907.

URIYA AND NAVA-
SAMBAD,
Dec. 4th, 1907.

URIYA AND NAVA-
SAMBAD,
Dec. 4th, 1907.

165. The *Uriya and Navasambad* [Balasore] of the 4th December warns the public to beware of one Dharitri Nath Singh, who calls himself His Highness the Maharaja of

Mayurbhanj's uncle but is not really so, and who is reported to have cheated a gentleman in Calcutta of a large sum of money.

166. The same paper states that a fire broke out in village Ranigora in Akhuapada in the Balasore district, whereby 14 cows were burnt alive. The fire is attributed to incendiaryism.

167. The same paper states that there was a good shower of rain in some parts of the Cuttack district in the last week and that this has proved beneficial to the *rabi* crop.

168. The same paper states that there was a drizzling shower of rain in the Kendrapara sub-division of the Cuttack district in the last week.

169. The *Uriya and Navasambad* [Balasore] of the 4th December states that the people of Akhuapada in the Balasore district have become so resourceless as not to be able to procure seeds for future agricultural purposes.

170. The *Uriya and Navasambad* [Balasore] of the 4th December states that a country cart with bullocks and driver was run over by a passing train near the Soro station

on the Bengal-Nagpur Railway line. It is said that the bullocks and the driver were killed. The gatekeeper was not present near the gate, while the driver knew not that a train was coming.

171. The *Uriya and Navasambad* [Balasore] of the 4th December complains that the notices issued by the Balasore District Board are sent for publication to the Cuttack papers, while the only local paper in

Balasore is overlooked. It therefore draws the attention of the Chairman to the matter.

172. The same paper gives an account of the grand reception, which Reception accorded to the Hon'ble Raja B. N. De Bahadur accorded to the Hon'ble Hon'ble Mr. K. G. Gupta at Mr. K. G. Gupta, who had been paying a flying Balasore. Refreshments and fireworks added to the merriment of the party that had gathered in the garden-house of the Raja in honour of the distinguished visitor.

173. The same paper condemns the action of Mr. M. S. Das in inviting A protest against Mr. M. S. Das's action in Orissa. Mr. Nevinson to personally witness the sufferings of the famine-stricken people in Orissa with a view to get up an agitation in the English newspapers, on the ground that it will tend to alienate the sympathy of the responsible Government officers from the people of Orissa.

174. The same paper regrets to find the name of Kristo Das Pal effaced from the front wall of the local "Kristo Das Pal Memorial Hall," and the name of Babu Radha Charan Das substituted in its place. This has been possible on account of the hall having passed to the latter gentleman under a decree obtained by him in the Civil Court against the trustees of the hall who had contracted a debt from him and which they were either unwilling or unable to pay. It is said that this unforeseen event has given a rude shock to public susceptibilities in Balasore.

175. The same paper regrets that domiciled Bengalis have lost ground as foreign Bengalis have managed to enter the Provincial Executive Service by claiming a domicile in Orissa. The honourable profession of the bar has been indirectly shut against the Uriyas and the domiciled Bengalis alike in consequence of the abolition of the Law class from the Ravenshaw College, Cuttack. The Government and the leaders of the community are requested to take timely notice of these facts.

176. The *Nilachal Samachar* [Puri] of the 6th December states that famine conditions are visible everywhere. The export of food-grains from that district ought to be stopped at once. The people are in distress. Cholera, fever and other diseases aggravate their misery. Coarse rice sells at $4\frac{1}{2}$ seers per rupee, while fine rice can hardly be found at 3 seers per rupee. Harsh measures are being taken for the realisation of the chaukidari-tax. The writer requests the district and divisional officers to advance loans to some, to give food gratis to the helpless, and to provide work for the day-labourers.

NILACHAL SAMACHAR.
Dec. 6th 1907.

Famine conditions visible in Puri. Scarcity of food and police oppression in Athmallik.

fever and other diseases aggravate their misery. Coarse rice sells at $4\frac{1}{2}$ seers per rupee, while fine rice can hardly be found at 3 seers per rupee. Harsh measures are being taken for the realisation of the chaukidari-tax. The writer requests the district and divisional officers to advance loans to some, to give food gratis to the helpless, and to provide work for the day-labourers.

177. A correspondent of the *Nilachal Samachar* [Puri] of the 6th December states that famine has already made its appearance in the Athmallik State, and that owing to the oppression of the police-officers, rice is not obtainable in the market near the garh for sale to the poorer classes of people in that State.

NILACHAL SAMACHAR.
Dec. 6th, 1907.

Scarcity of food and police oppression in Athmallik. Education of the Puri temple servants.

178. The *Nilachal Samachar* [Puri] of the 6th December observes that of the different classes of servants of the Puri temple, called the *Niyogas*, the Padhiady Niyoga is by far the most important, but unfortunately

the servants of this class are daily losing the great influence they had upon the pilgrims, through their ignorance. It is desirable that the temple servants should be properly educated, and with this object in view a committee was formed about three years ago to organise measures for the education of the various classes of the temple servants. The committee has become almost lifeless. It should be revived.

179. The *Garjatbasini* [Talcher] of the 7th December states that the prices of food-grains are increasing day after day, that vegetables are not also always available owing to the want of rain, and that the cold season having already set in, fish is not available in sufficient quantity.

NILACHAL SAMACHAR.
Dec. 6th, 1907.

Scarcity of food in Talcher. The prospects of crops in Talcher.

180. The same paper states that the prospect of crops in the Athgarh State, though not good, is better than that of the crops in the neighbouring States.

GARJATBASINI.
Dec. 7th 1907.

181. The *Garjatbasini* [Talcher] of the 7th December states that the *Baraosa* festival of the god Dhabaleswar was celebrated in the Athgarh State with great *eclat*. Mr. Srinath Samant, the local Honorary Magistrate, was present on the spot. Though he made special arrangements for the maintenance of peace, the number of visitors having exceeded five thousand and the precincts of the temple having been overcrowded, many not only could obtain no admission but a pillar of the Kanak mandap gave way under pressure.

GARJATBASINI.
Dec. 7th 1907.

His Honour the Lieutenant-Governor's visit to Narsingpur. The *Baraosa* festival in Athgarh. Dewan. The paper publishes the loyal address that was presented to His Honour by the Chief of the Narsingpur State. It is stated that Sir Andrew Fraser is the first Lieutenant-Governor who has cared to visit the Tributary States of Orissa. The allusion to Lady Fraser is no less cordial. Her Ladyship is described as the rising moon in the sky of the Orissa Garjats.

GARJATBASINI.
Dec. 7th, 1907.

182. The *Garjatbasini* [Talcher] of the 7th December gives an account of His Honour the Lieutenant-Governor's visit to Narsingpur, in which it is stated that His Honour was pleased with the work of the Raja and his

GARJATBASINI.
Dec. 7th, 1907.

A proposal to abolish the novel tax on the holy food in Puri.

GARJATBASINI.
Dec. 7th, 1907.

183. The *Garjatbasini* [Talcher] of the 7th December requests the Manager of the Puri temple to abolish the tax imposed by him on the holy food cooked in the temple of god Jagannath, as this novel measure is calculated to produce discontent at a time when famine rules throughout Orissa.

GARJATBASINI.
Dec. 7th 1907.

184. The *Utkalipika* [Cuttack] of the 7th December states that some men belonging to the Pan caste in the Cuttack district are killing cattle by secretly poisoning them. The Presidents of Panchayets and Dafadars do not seem to take any notice of it.

UTKALDIPAKA.
Dec. 7th 1907.

185. The same paper states that the District Superintendent of Police, Cuttack, paid personal attention to a theft case that is said to have been committed at Jagatsingpur, though the offender has not been brought to justice. This is not creditable to the local police.

UTKALDIPAKA.
Dec. 7th 1907.

UTKALDIPAKA,
Dec. 7th, 1907.

186. The *Utkaldipika* [Cuttack] of the 7th December publishes a letter from its Angul correspondent in which it is said that the scarcity of food in that district is gradually ripening into a famine.

Distress in Angul ripening into a famine. The prices of food-stuffs have risen considerably, and this is partly due to the stoppage of export of rice and other eatables from the neighbouring States of Talcher and Hindole. The loss of paddy crop due to drought followed by the loss of *rabi* crop has intensified the miseries of the poor agriculturists. Some poor residents of Angul have already been compelled to leave their houses in quest of employment in Assam, while others are living on some of the roots of trees and plants in the Angul forests. The correspondent urges the immediate opening of relief works in Angul. The editor points out that as Angul is a Government Khasmahal, it is the duty of the Government to deal with its own tenants in such a way as to set an example not only to the zamindars of the regulation districts, but also to the Chiefs of the neighbouring Tributary States.

UTKALDIPAKA.
Dec. 7th, 1907.

187. Relying on its Kendrapara correspondent, the same paper makes it known that some poor agriculturists in that sub-division of the Cuttack district are attempting to tide over the present difficulty by raising the *dalua* paddy with the assistance of canal water.

A proposal for a free supply of canal water to distressed agriculturists. The writer observes that if this information be correct, the Canal Department should lose no time in supplying water *gratis* to those cultivators. This policy should be adopted in every pargana, where the agriculturists want canal water for the cultivation of the *dalua* crop.

UTKALDIPAKA.
Dec. 7th, 1907.

188. The same paper states that a public meeting was held in the Cuttack Town Hall under the presidency of Mr. M. S. Das, C.I.E., with the object of thanking His Honour the Lieutenant-Governor of Bengal for His Honour's resolution to grant relief to the

Thanks to His Honour the Lieutenant-Governor of Bengal for a promise of relief measures to be adopted shortly. distressed people in Orissa in the shape of distributing rice *gratis* to the helpless, of selling rice to the poorer classes at reasonable rates, and of providing work to the famished day-labourers in their own villages. His Honour has further proposed to remit the chaukidari tax, to supply paddy seeds to the resourceless agriculturists, to take into serious consideration the question of remitting revenue and to repair the breaches that have been effected in several embankments in Orissa by the recent floods. The meeting was dissolved with a vote of thanks to the chair. It is said that the measures of relief contemplated by His Honour were communicated to the people through the *Maharaja* of Burdwan, the *Raja* of Kanika and Mr. M. S. Das, C.I.E., all of whom were invited to a personal interview with His Honour at Cuttack.

UTKALDIPAKA.
Dec. 7th, 1907.

The tour of His Honour the Lieutenant-Governor of Bengal through Orissa.

189. The same paper gives an account of the tour of His Honour the Lieutenant-Governor of Bengal from Sambalpur through Sonepur, Athmallik, Angul, Narsingpur, Khandpara, Banki and Khurda to Cuttack, in the course of which two facts were prominently

brought to notice, namely, (1) that the reception of His Honour at Banki was both loyal and grand, though Pandit Govind Rath was not admitted into the pavilion by the master of the ceremonies, and (2) that the meeting of His Honour and suite with the famished persons near Danardan Gai on the bank of the Brahmani in the presence of Mr. M. S. Das, C.I.E., was interesting. It is said that the famished persons complained to His Honour against the oppressions committed on them and their women by the District and Sub-divisional Magistrates of Cuttack. It is further stated that His Honour was deeply impressed with the existing distress in Orissa by which he has been sympathetically moved to adopt immediate relief measures.

UTKALDIPAKA.
Dec. 7th, 1907.

190. The same paper gives an account of the proceedings of a monster meeting in Cuttack. A monster meeting in Cuttack. meeting that was held in Cuttack Town Hall under the presidency of Mr. M. S. Das, C.I.E., and that was attended by about 7,000 persons. The meeting was also attended by Mr. H. W. Nevinson, a correspondent of the *Manchester Guardian* and other English papers. After pointing out some of the irregularities

committed by the District Magistrate of Cuttack and his Sub-divisional Magistrates in connection with the realisation of the chaukidari tax and the distribution of relief to the famished people in that district which were substantiated by the depositions of some aggrieved persons, the meeting proceeded to strengthen the Relief Committee by putting the names of a few other ladies and gentlemen on the list of members, to thank the donors, who had contributed towards the Relief Fund, to organise a deputation that was to wait on the Commissioner with a view to help the Government in its relief operations, to thank the volunteers who had worked in the distressed tracts without any remuneration and to thank Mr. Nevinson for his disinterested zeal in the cause of Orissa. Many speeches were delivered by the gentlemen present, of which that of Mr. Nevinson elicited the greatest approval. Mr. Nevinson explained that though he had not learnt Uriya, he had, however, picked up one word, namely, *julum*, which he said was in the mouth of every one with whom he conversed in the interior of Orissa. He pointed out that Englishmen came to India to earn money and that they were not angels. The Indians should learn to deal with Englishmen as their equals and not worship them like superior beings. They should further learn to take a firm stand on their self-interest. After the proceedings were closed a petition was placed in the hands of Mr. Das with the request that he would submit it to His Honour the Lieutenant-Governor of Bengal. The writer is of opinion that this was the largest meeting ever held in Cuttack.

191. The same paper states that a large number of men belonging to Patia people not permitted to approach His Honour. Patia were present on the Khurda Road to represent their grievances to the Lieutenant-Governor on His Honour's way to Cuttack, but that through

fear of the police they could not approach His Honour.

192. The Jagatsingpur correspondent of the same paper suggests that as thefts and robberies are on the increase, the village chaukidars must carefully attend to their patrol duties. Their work should be carefully supervised.

193. The Kendrapara correspondent of the same paper states that the relief operations in Kendrapara. distribution of rice to the famished has already begun in Indipur, Patamundai and Aul under the supervision of three Sub-Deputy Collectors and that this is doing a great deal of good to the people.

UTKALDIPKA.
Dec. 7th, 1907.

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Dec. 7th, 1907.

RAJENDRA CHANDRA SHASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 4th January, 1908.

CONFIDENTIAL.)

No. 1 of 1908.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 4th January 1908.

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I.—FOREIGN POLITICS.

COMMENTING on the arrest and imprisonment of some Indians at Johannesburg for not registering, *Bande Mataram* declares that though the sufferings of the Transvaal Indians may not touch the callous hearts of the handful of moderates at Surat, who may be incapable of appreciating their self-sacrifice, the heart of the country bleeds for these sons of India labouring under alien stars and preferring the prison to dishonour. Their sufferings will only advance the cause of nationalism and convince the vacillating that it is never safe to lean on the bruised reed of false alien sympathy.

BANDE MATARAM
29th Dec. 1907.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Bengalee* protests against the further employment of punitive police in the district of Mymensingh, as there has been nothing for the past two or three months to justify it. If the Government has evidence of which the public know nothing, the latter should be taken into confidence.

BENGALEE,
29th Dec. 1907.

(g)—Railways and Communications, including Canals and Irrigation.

3. Referring to the recent collision on the North-Western Railway, the *Bengalee* doubts the correctness of the number of Railway collisions. resulting fatalities. The public put very little faith in the estimate published by the authorities of the extent of the slaughter, as such reports invariably minimise the horrible loss of life which is believed to occur. The keen anxiety of the railway authorities to prevent people from seeing what occurred on this occasion, leads to popular fears and suspicions.

BENGALEE
1st Jan. 1908.

(h)—General

4. Reverting to the subject of the shooting tragedy at Goalundo, the *Bengalee* fears that the Government has been thrown off its balance by the report of the incident, as nothing else can explain the passage in the official version of the affair where it is said that the three Bengali lads seen running away just after the shots had been heard, were believed to be students. There is nothing to distinguish the student from any other young man, and neither the Sub-Registrar, who pursued the men, nor anybody else, actually knew them, even by sight. The attempt so unprecedented, at least in this part of the country, might lead the Government in the first instance to readily believe anything that was suggested to it, presumably by an over-zealous subordinate. The time for caution, however, has now come, and the journal trusts that the Government will rise to the occasion and allow no prepossessions to interfere with a free, full, and impartial investigation.

BENGALEE,
27th Dec. 1907.

5. Commenting on an article in the *National Review* on the subject of the annual migrations of the Imperial and Provincial Governments in India, the *Bengalee* states that the writer puts the case against exodus to the hills in the clearest possible manner, and that he will have the votes of the entire non-official Indian public on his side. The presence of the heads of Governments among the people over whom they are placed to rule, has a decided moral effect, the value of which cannot be too highly appraised. Subordinate officials would refrain from various acts if they knew that they were working under the eyes of the Government, and many sensational occurrences of this period of stir would have been avoided. It is hoped that the writer will endeavour to awaken public interest in the matter in England.

BENGALEE,
27th Dec. 1907.

III.—LEGISLATION.

HINDOO PATRIOT.
31st Dec. 1907.

Civil Procedure Code Amend-
ment BILL.

6. The *Hindoo Patriot* is of opinion that the Bill, if passed in its present form, will result in an immediate increase of litigation and consequent loss and harassment to suitors. It doubts whether in years to come, even when the novel procedure which is sought to be introduced, is thoroughly understood, and even if it contains all the excellence which its framers claim, its ultimate advantages will outweigh the initial disadvantages. "Amend by all means the present Civil Procedure Code where it is clearly and unmistakeably crying out for amendment, but leave it untouched where it has been tried and not found wanting."

MUSALMAN.
27th Dec. 1907.

7. The *Mussalman* draws special attention to that part of Mr. Nevinson's speech in which he spoke of the tendency of Mr. Nevinson's great speech. the Indians 'to always fall down and worship the white man.' If the people had not been so servile and obsequious they would not have been treated in the way they are now being treated by the Anglo-Indians. If they had self-respect, they would have extorted respect from the foreigners.

BENGALEE.
29th Dec. 1907.

8. The *Bengalee* laments the fate of the Congress and blames the Indians for placing obstacles in the path of their country's progress. The disorderly meetings in Surat evoke intense sorrow and humiliation, and a sense of despair will be instilled into minds which were only recently beginning to cherish a hope for the country's regeneration. Those responsible for the situation should consider if the present plight of the Congress is the sort of result for which they have been striving.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 4th January 1908.

F. N. WARDEN,
Persl. Asst. to the Inspr.-Genl. of Police, L. P.